

40th Anniversary of the Korean Women's
Missionary Society

When I recall the wonderful record of evangelistic work for women by women in Korea, on this occasion of the fortieth anniversary of the organization of the first nationwide Women's Missionary Society of the Presbyterian Church of Korea, I find it easy to believe a statement once made by Matthew Henry, the great Bible commentator. He said, "Man was made of dust refined, but woman was made of dust double refined," that is of finer clay. For it is true that in Korea, as in the early church, from the very beginning of the Christian faith, the heroism and sacrifice and zeal and piety of Christian women matched, and sometimes more than matched, that of Christian men.

It is interesting to observe that this is a double anniversary year. It is not only the 40th anniversary of the national Women's Missionary Society. It is also the 80th anniversary of the first Presbyterian baptism of women. The first three Presbyterian women to receive baptism came from Mrs. John Heron's Bible class in Seoul, in 1888.

It was not until 1896 or 1897, however, that women banded together in an organized way for Christian work. Four women in Pyengyang who had only recently been baptized by my father, Dr. S. A. Moffett, caught a vision of what women could do to win other women for Christ, and formed the first women's evangelistic society. Their names were Yi Shin-Haeng, Shin Pan-Sok (), Pak Kwan-Son (), and Kim Song-Shin (). I shall always treasure a photograph which my father gave me of the leader of that little group, Yi Shin-Haeng (), who served for 25 years as head of the society.

In 1897, their first year of organized activity, these new believers raised the equivalent of \$307, sent one of their number to work as an evangelist in Soonan County, near Pyengyang, and helped in the building of the first church in Pyengyang, which was one of the first two church buildings erected in all Korea. They pledged themselves to contribute one copper cash each Sunday for the evangelizing of villages outside the city wall.

In 1907, when the men of the church sent one of the first ordained Korean pastors, Rev. Yi Keul-Poong, as a missionary to Cheju-do, these same women felt they must also have a share in this missionary outreach, and the next year, 1908, raised the money to send a woman, Yi Sun-Kwang (), to help Rev. Yi and to begin evangelistic work among the women of Chejudo. The movement spread to other parts of Korea. The women in Wonsan sent a woman missionary to work among Korean in Siberia. The women of Syenchun sent a woman to Manchuria. Chungju and Kwangju sent workers to Chejudo.

At last in 1928 the nationwide organization of the Women's Missionary Society was recognized by the General Assembly, and it took as its first major project the sending of the first woman missionary to a foreign people. Miss Kim Ho-Sun was sent to Shantung, China, in 1931.

It is a privilege, on behalf of your foreign missionary colleagues, to congratulate ~~you~~ the Women's Missionary Society on its great, historic heritage of three-fold service: praying, witnessing and giving for Christ.

Send
Jan. 29, 1968

CHRISTODAY WASHINGTON DC

KOREAN CHRISTIANS LIKE MOST POPULATION REACTED WITH SHOCK. BUT
NO FEAR TO TWO HAMMER BLOWS COMMUNIST PLANNED PROVOCATION
GUERRILLAS PUEBLO STOP

NIGHT GUNFIRE GRENADES SEOUL STREETS ROUSE YOUR CORRESPONDENT
STOP FIRST HERO OF INCIDENT CATHOLIC POLICE CHIEF CHOI HALTS
RAIDERS HALF MILE FROM PRESIDENTS HOUSE GIVES WARNING AS SHOT
STOMACH STOP POLICE SWARM THROUGH MORMON MISSION HEADQUARTERS
NEAR CAPITOL AFTER FLEEING COMMUNIST COMMANDOS STOP TENSION
MOUNTS AS ARMY JOINS CHASE WATCHMAN AT PRESBYTERIAN SEMINARY
OUTSIRTS SEOUL ARMS SELF SHOTGUN STOP

SEIZURE PUEBLO GAVE MORE SHOCK NO PANIC STOP MISSIONARIES
PRUDENTLY PLAN SIXTY POUND STANDARD EVACUATION BAGGAGE BUT
CONTINUE NORMAL ROUTINE STOP PUBLIC CONFIDENCE RETURNS STOP
KOREANS ASK WHY WORLD SO SURPRISED STOP WE KNOW COMMUNISTS
THIS IS HOW THEY ACT STOP SURGE OF HOPE RISES THAT INCIDENTS
WILL BREAK PARALYZING DEADLOCK CUTTING KOREA HALP STOP

PULPIT PRAYERS WEDNESDAY SUNDAY PLEAD FOR REUNIFICATION
FREEDOM BUT ACKNISE OVER POSSIBLE NEW WAR SUFFERING HOPE

FOR PEACE WITH HONOR STOP

OBJECTIVE CONSIDERATION AFTER FIRST EMOTIONS TAKES PRIDE IN
SOUTH KOREAN RESPONSE BUT CONFUSION ABOUT WHAT AMERICA WILL
OR SHOULD DO STOP COMMUNISTS SERIOUSLY MISCALCULATED POPULAR
SUPPORT IN SOUTH STOP THEY THEORIZE COMMON PEOPLE ARE SUPPORT
PROTECTION LIKE TO GUERRILLAS AS SEA TO FISH BUT FACTS OTHERWISE
STOP

25 Jan. 1968

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COMMUNISTS THEORITE POOR WILL WELCOME THEM BUT FOUR IMPOVERISHED
WOODCUTTERS RISK LIVES GIVING FIRST ALARM STOP THEORITE NEW
GENERATION WILL BE PROCOMMUNIST BUT THOUSANDS HIGH SCHOOLERS
INCLUDING REFUGEE CHRISTIAN NORTH OREAN SOONGSIL HIGH SCHOOL
DEMONSTRATE AGAINST PYONGYANG AGGRESSION STOP THEORITE
CAPITALIST SOUTH OREA IS EXPLOITED UNDERDEVELOPED UNHAPPY BUT
CAPTURED GUERRILLA SHOVED BY SEOULS BRIGHT LIGHTS QUALITY SUITS
LEATHER SHOES SMILING FACES STOP
PEOPLE FEEL SOME RETALIATORY ACTION NECESSARY STOP TERRORISM
PIRACY BUT NO UNITY OF SPECIFIC ADVICE STOP NORTH OREA TRAINING
THOUSANDS SIMILAR COMBAT UNITS FOR INFILTRATION SUPERBLY TRAINED
TWO YEARS WALKING WITH TEN POUND WEIGHTS LEGS SLEEPING PARE ON
COLD CONCRETE CAN HOLD HEAVY LOADS TWENTY THREE MILES DAY
BROGGER TERRAIN STOP HAVE WE MATCHING SELF DISCIPLINE FREE WORLD
STOP
DESPITE SHOC NO CRY FOR WITHDRAWAL OREAN TROOPS VIETNAM STOP
CHURCH PROUD OREAN VIETNAM ARMY CHIEF GENERAL CHOI CHRISTIAN
STOP NO PEACEMEN S OREA STOP AMERICAN STYLE PACIFISM GREETED
POLITE INCREDULITY OR LAUGHTER STOP
BERG POLICE CHIEF CHOI GIVEN HUGE CATHOLIC FUNERAL MUNICIPAL
AUDITORIUM WITH PUBLIC GOVERNMENT PROCESSION STOP ADD DETAILS
INCIDENT FROM SECULAR PRESS STOP

HOFFETT

381 words

25 Jan. 1978

'Getting the
word to the
Man who does
the work'

BULLSEYE
The Fighting Shield of Swords



Covering
The Corps
Of The News

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I CORPS (GROUP), KOREA

January 31, 1968

ROK-US TROOPERS HUNT RED AGENTS



Photo by Iper

No Compensation For Comrade

Members of a 26th ROK Infantry Division patrol carry the body of a slain enemy agent, one of 31 who came across the DMZ bent on assassinating South Korea's President Park Chung Hee. The night before, a 26th Division soldier was killed by a bullet from one of the agents. (Story on Page 3)



Captain Kaufman checks a patient while the patient checks him.

Photo by Iger

2nd & Corps Team-Up For Kids

The Bullseyes and the Indians pooled forces last week to bring medical care to some 50 children from the Wha Saing Orphanage.

The orphanage is located in Taeja-ri, part of the village of Byuckjae-myun, in the 2nd Division area, and is co-sponsored by the Bullseye's 125th Medical Detachment and sections of the 2nd Infantry Division.

Because of the normal winter increase of GIs with minor colds and flus, we have had a hard time seeing the children at the orphanage," says Capt. Paul W. Kaufman, commander of the 125th.

"Then the 2nd Division offered to bus the children to Camp Red Cloud if we could set up a time to see them."

In a little more than three hours, the doctors treated some 50 cases ranging from eye infections and colds to worms caused by the children's diet.

Each year the detachment treats nearly 1,000 children from the Wha Saing orphanage and other children's homes.

"It takes more time than medicine," says Kaufman, "but we really feel that we are doing something worthwhile."

Battery

For Anyone Who Needs It

By Sp5 Jerry Boone

On January 17th, "B" Battery, 6th Battalion of the 12th Artillery, was a band of very tired soldiers.

The men of the battery were in the midst of the "Capitol Hill" CPX, but for them the moves and make-believe battles weren't all on paper. "B" Battery's play took on the form of a field training exercise (FTX), and that meant action.

Bravo Battery was in its second position, and on the 17th, the third day of Capitol Hill, it was expecting its third move at any time.

And when an artillery outfit moves, it works at it.

"It doesn't take much skill to drive a track down the highway, but jockeying those long 175mm guns into position is a job in itself," said 1st Lieut. John F. Moran, who with a day's growth of beard looked a little tired too.

Moran is the battery's executive officer, and serves as the commander of the firing battery during a fire mission.

In addition to changing locations during the exercise, Moran's four guns switched positions in their camp site to practice setting up in a new position and being ready to fire in a moments notice.

As a general support outfit, Moran's guns are available to anyone in trouble. He explained that most batteries operate under orders from a battalion headquarters, but in combat, "Bravo" is designed to give artillery support to anyone who needs it.

"That means we've got to be a little faster and a little better than anyone else," said the lieutenant, trying to warm his hands around a coffee cup. "And we are."

Bullseye 2

And watching Moran's men in action, he isn't hard to believe.

In mid-afternoon they received a fire mission. Once the battery was notified, the men scurried to their positions and began work at a dizzying pace.

Moran's tired face broke into a satisfied grin as he took his position behind the guns as the commander of the firing battery.

A short distance away, the battery's fire control men were plotting positions, figuring ranges, deflections, charges and fuses. They radioed the data to Moran who relayed it to his gunners.

On the guns, the men translated range and deflection into elevation and lateral movement, while the men loading the gun rammed the projectile and the charge into the tube. Four breechblocks slammed into position almost simultaneously as the loading was completed.

The gunners anxiously awaited the command to fire. Moran gives them the word as they tug the lanyard.

Had it been combat and an actual fire mission, the air would have boomed as four 175mm rounds roared from the tubes. But the only sound was four clicks as the firing gear slammed against imaginary explosives.

The whole process took only moments, and the second or third volley would take even less time.

"That's the way it is in a precision outfit. Each time you run a drill you get a little faster and a little better," said the satisfied lieutenant.

When not running firing practice missions, the artillerymen are busy camouflaging their guns, cleaning the nearly spotless tubes, or maybe catching a little much-needed sleep in their canvas quarters, away from the icy Korean winds.

"The men deserve every bit of rest they can get," said the weary lieutenant, gazing at his soldiers guarding the camp's perimeter.

"Between taking care of the guns, covering them, and pulling guard on the hills, it doesn't leave the men much time for creature comforts," he sympathized.

Lieutenant Moran served as an enlisted man for a year with a Fort Sill, Oklahoma missile outfit before applying for Artillery OCS. His next set of orders sends him to the Artillery Officers Career Course.

But Moran's guns weren't the only set of ICA hardware in the field during Capitol Hill. The alert sent Bullseye artillery pieces scattering to field positions everywhere from next to the DMZ to well south of Seoul.

But while Moran's guns weren't alone in the field, he still contends his were the best out there. And anyone with the nerve to say that is probably right.

New Limits Set By Eighth Army On PX Purchases

Eighth Army has clamped new controls on PX purchases throughout Korea in an attempt to stop the flow of tax-exempt American goods into the Black Market.

The new controls, which go into effect February 1, are basically three:

A \$40 ceiling per month on the purchase of items costing less than \$10.

The signing of a sales slip on the purchase of individual items costing more than \$5. (Previously slips were signed on items \$10 and over.)

The use of a new letter of authorization which will require the purchaser to return a signed original to the issuing authority within ten days of receiving it. Also, only specially-designated officers will be allowed to sign an individual's letter.

To put teeth into the \$40 monthly ceiling on items under \$10, each individual will be issued a Type "C" ration card, which will contain \$1, 50 cent, 25 cent, 10 cent and 5 cent spaces that will be voided by a sales clerk when below \$10 items are purchased.

This will preclude, for instance, the buying of large quantities of beer and soda during a single month. Once an individual's Type "C" card is filled up, he can make no additional below-\$10 purchases.

According to Eighth Army officials, the Type "C" ration card will not apply to purchases made in PX canteens, barber shops, concessions, dry cleaning services, etc.

Concerning sales slips, Eighth Army AG will publish the total value of sale slips signed by an individual each month for items priced \$10 or more.

The list will be made available to commanders, who will be required to investigate any

AUSA In Seoul

The Korean Chapter of the Association of the United States Army (AUSA) will hold its annual general meeting, February 9, at the Eighth Army Officers' Club, Yongsan.

The meeting, to begin at 6:20 p.m., is open to all officers, enlisted men and civilians serving in Korea.

Guest speaker will be Henry J. Costanzo, director of the Agency for International Development, United States Operations Mission to Korea (USOM).

unusual amounts charged to an individual.

According to a fact sheet issued by Eighth Army, the tighter PX-purchase controls came as a result of the increase of Black Market activities during the past year.

The fact sheet also explained that the \$40-a-month maximum for under-\$10 items was determined by a survey conducted by Eighth Army.

The study asked a representative PX patrons to list their average monthly purchases of items priced less than \$10. Most said they spent less than \$40.

An eight week, high-level-resident training course for qualified NCOs, E6 through E9, has been added to the NCO Logistics Program. The course is underway at Fort Lee, Virginia, with five courses scheduled for FY 68.

An Iceboat It Ain't



Photo by Iger

The men of "C" Battery, 2nd Battalion, 76th Artillery, learned an interesting lesson while returning to Camp Saint Barbara at the conclusion of CPX "Capitol Hill." They discovered that their 8" How. SP just isn't any good at all as an iceboat.

While tracking home, the How. slid off the road and through the ice on the Hantan River. It took Corps' 633rd Engineer Company (Light Equipment) to drag it out of the embarrassing predicament.

Rokas Slay Would-be Assassins

By Sp5 Jerry Boone and Cpl. Yoon N.H.

As the BULLSEYE went to press, the bulk of the largest Communist infiltration force to enter Korea since the war was still at large.

Twenty North Korean agents were loose and believed to be hiding out somewhere in the I Corps rear area.

The Communist soldiers were the remainder of a 31-man suicide team that crossed the DMZ and swept south toward Seoul, bent on murdering the Republic of Korea's President Park Chung Hee.

One of the units involved in the thick of the search for the agents was the 26th ROK Infantry Division, which was operating in the area near Ilyoung-ni.

On Monday, January 22, one day after the assassination attempt on President Park failed, a 26th Division soldier was slain by a bullet from a fleeing North Korean.

Early the next day, the 26th Division soldiers intensified their search in the nearby mountains, looking for footprints, made by the agents' "tennis sneakers," articles of clothing, spent ammunition, or any sign that might lead them to their comrade's murderer.

One of the units on patrol was Company "B" of the 26th Division's Engineer Battalion.

Led by Capt. Kim Sang Man, the patrol began on foot about nine o'clock, moving eastward, down the north side of the valley, towards its field command center.

They Get a Tip

Sometime near two o'clock, a farmer spotted the patrol and told its leader Captain Kim that he had seen a man moving on the mountain, near a cave opening.

The farmer stated that earlier a village woman had seen smoke coming from the opening in a warehouse under construction further down the slope, at some time around 7:30 that morning.

When she had called into the building asking who was there, the occupant had answered, "I am a soldier."

Healing that he had been discovered, the North Korean apparently decided to try to hide on the mountain.

The patrol leader figured the agent was hiding somewhere above them, near the peak of Mount Suri.

North Koreans Seize U.S. Ship

As the search continued for 24 Communist agents still at large in South Korea, the North Korean government was causing other trouble in the international waters off its coast.

On the afternoon of January 23, a U.S. Navy ship, the U.S. Pueblo, was intercepted by three armed North Korean vessels as it cruised in the Sea of Japan and forced to sail into the North Korean port of Wonsan, UPI and AP reported.

As of January 24, the U.S. ship with its 83 Americans aboard was still being held captive in the port of Wonsan, and the U.S. government was attempting to make contact with North Korea, via the Soviet Union, the wire services reported.

The 25 weathered ROK soldiers camouflaged themselves and began picking their way up the side of the mountain.

"When we reached the cave described to us by the farmer, we formed a half-circle to surround the opening," said Captain Kim.

Then one of the men nearest the cave threw a rock into the opening. A split second later the would-be assassin jumped up, firing his machine gun.

His fire was answered by a volley from the patrol's carbines.

"We must have put twenty holes in him," said Lt. Col. Jin Eung Ryong, the Engineer Battalion's commander.

"As soon as we heard his first round go off, we opened fire on him," he added.

The North Korean agent was identified as a second lieutenant, about 25 years old, heavily armed with a machine gun, pistol, and grenades.



Photo by Iger

HE KILLED THEIR BUDDY—Members of the 26th ROK Infantry Division finish loading the body of a slain North Korean agent onto a truck. Only the day before, a 26th Division soldier was murdered, while on patrol, by a North Korean bullet.

tol, and grenades.

His body yielded propaganda material, maps, and an assortment of items intended for use during his return trip to North Korea.

The men of the 26th Division had gotten their man. Their ROK soldier had paid dearly for his right to freedom, and the blood-stained body of a North Korean agent remained as the only compensation for his sacrifice.

The First Deaths

Korean Police killed the first North Korean agent, and captured another, when shots were exchanged for the first time Sunday night in Seoul.

Six civilians, including the chief of the Chongno Police Station, were killed in the initial clash, which occurred about 10 o'clock Sunday night.

The fighting started when

heavily-armed Communist agents machine-gunned Police Chief Choe Kyu Sik to death as he challenged them near the Kyongbok High School, less than a mile from the Presidential mansion, Chong Wa Dae, or the Blue House.

One North Korean was killed and another captured during his brief clash. Another agent was captured minutes later, but died shortly afterwards when one of his own grenades blew up while he was being searched at National Police Headquarters, Seoul.

Kill Civilians

The agents who escaped hurled grenades at passing busses as they fled, killing three civilians and wounding two others, one of whom died later in an ensuing gun battle.

Police and ROK Ministry of Defense sources said four

agents had been killed Monday in the hills outside of Seoul.

It was the first time since the Korean War that armed aggressors had made a raid inside the capital city.

During a press interview, the captured agent, Kim Sin Jo, told reporters that the suicide band was headed for the Presidential mansion when challenged by police.

The 27-year-old officer said the band of 31 terrorists left Pyongyang, the North Korean capital, on January 16. They arrived at the outskirts of Seoul sometime Friday, three days later.

Their approach included crossing the DMZ over the Imjin River in the 2nd Infantry Division sector.

"We crossed the military demarcation line around 10 p.m., (Continued on Page 5)



Photo by Iger

THE GRIM TRUTH—Lt. Gen. Lee S. H., VI ROK Corps commander, shows I Corps Commander Critz where the last North Korean infiltrator was sighted near Ilyoung-ni village. At that time, 24 of the North Korean agents remained at large.



Photo by Brown

LOAD UP—Soldiers from the VI ROK Corps scurry to their waiting helicopters as they move out to man their mountain crest positions and patrol for enemy agents. The men were airlifted by I Corps' 6th Aviation Platoon.



Sleepy-Time Gal

Chun Cha, who leaves Korea this month to become an anesthetist at the Mayo Clinic, Rochester, Minnesota, tries out her somniferous technique on Sp4 Dave Kulina of the 125th Medical Detachment.

The pretty Miss Yi, a registered nurse and the holder of a

bachelor's degree in English literature, has worked with the 125th Detachment for the past 20 months.

Her imminent departure caused one Camp Red Cloud soldier to remark, "Sick call just won't be as nice as it used to be."

1968 AFAK Funds Total 80 Thousand

The Eighth Army Civil Affairs office has given final approval to 67 AFAK projects scheduled for completion by I Corps (Group) during fiscal year 1968.

The Armed Forces Assistance to Korea (AFAK) projects total over \$80,000 for 1968, some 18,500 dollars have been earmarked for use in the I Corps (Group) Rear Area.

The projects, which include construction of 19 classrooms and a number of irrigation and drainage systems, are administered by the I Corps Special Troops (ICST) S-5 office, headed by Capt. William J. Trimmer.

The AFAK contribution comes in the form of Korean made cement and steel bars used for construction. The labor and equipment needed are provided by the government or by donations.

Last year's ICST AFAK money bought 15,000 bags of cement and 111,000 feet of steel bars, that helped build an orphanage, four schools, two dikes, a bridge and a water reservoir for rice irrigation.

AFAK was born in 1953, when General Maxwell D. Taylor wrote to the President suggesting that the near \$15,000,000 worth of construction material left over from the Korean War be used to rebuild structures destroyed during the conflict.

Since its initiation in 1953, AFAK programs have topped the 70 million dollar mark. ICST projects have totaled some one million dollars worth of assistance.

696 Ord. Rides Off With Award

Ten times around the world without a vehicle accident is a record most any company would be proud to have — and the 696th Ordnance is.

The company recently received an outstanding safety award for an 18-month period starting June 1, 1966, during which time their vehicles logged 274,860 miles without a reportable accident.

At the same time, the men of the 696th worked 21,253 man days without an accident resulting in the loss of working time.

The company is responsible for receiving, storing, and supplying ammunition to all the I Corps units. The men handle everything from small 22 caliber rounds to the heavy 208mm rounds for 1CA artillery pieces.

The awards were presented by Lt. Col. W. B. Thompson, commanding officer of the 13th Supply and Services Battalion, who gave the certificates to 1st Lt. Alan D. Miller, the commander of the 696th.

SOFA Anniversary

Americans Tried In ROK Courts Under Provisions Of Agreement

By Sp5 John Stefans

On February 9th, the Status of Forces Agreement between the United States and the Republic of Korea will celebrate its first anniversary. It will be a happy birthday, for there is little doubt that the agreement — once viewed with apprehension — has worked well.

"We have been pleased with the judicious approach taken by officials of the Republic with regard to the criminal jurisdiction portions of the agreement," said Col. Gerald W. Davis, staff judge advocate of UNC/USFK/Eighth Army.

"We have also been impressed with the fair and impartial attitudes displayed by the judges presiding over the cases of U.S. Forces personnel tried in courts of the Republic of Korea," Davis said.

The Status of Forces Agreement, or SOFA, as it is called, defined the rights and obligations of the U.S. Military's presence in Korea. It covered such subjects as utilities and services, entry and exit procedures, and customs and tariffs.

But one of its most important articles, and perhaps the most sticky, concerned criminal jurisdiction. Under SOFA, the U.S. serviceman, his dependents, and Department of the Army civilians became subject for the first time to the criminal judicial system of the Republic of Korea.

SOFA gave the ROK government jurisdiction in those cases which it believed of "particular importance." It gave ROK the right to prosecute Americans involved in such cases in Korean courts.

(SOFA defines "particular importance" as those crimes involving death, rape and security offenses against the ROK government. Also, offenses committed while an American is on official duty are considered the primary jurisdiction of the U.S. Military and are free of ROK jurisdiction.)

In the eleven and one-half months that the agreement has been in effect, the ROK has exercised its right to prosecute seven times, and did so, according to Judge Davis, fairly and judiciously.

The first case which the ROK chose to prosecute involved Air Force SSgt. Billy Cox of the 314th Air Division, who was accused of setting fire to the home of a Korean girl and assaulting a Korean cab driver on March 6.

Cox was tried by a ROK court on June 20 and found guilty of assault, but innocent of arson. He was fined 50,000 and set free.

The second case involved Sp4 John Vaughn of the 38th Artillery Brigade, who was indicted in connection with the death of an elderly Korean peddler.

Vaughn was alleged to have thrown a block of wood off the back of a truck, knocking the man from his bicycle. The victim died hours later in a hospital.

Vaughn's trial commenced on October 30. A verdict of 3rd degree — or involuntary — manslaughter was delivered on November 27. He was fined 30,000 won and set free. (The U.S. Army Claims Service paid an additional 600,000 won to the peddler's family.)

The month of September saw the ROK Ministry of Justice taking jurisdiction on three different cases.

A Charge of Rape

On September 22, the ministry served notice that it would exercise jurisdiction over Sp4 Raymond Velasquez and Pvt. Willie Page — both of the 30th Ordnance Command, Eascom — who were accused of raping a 21-year-old Korean girl in their barracks, September 16.

Both men denied the charge and maintained that the girl had voluntarily consented to have sexual intercourse with them. On December 21, however, the Seoul District court delivered a verdict of guilty.

Velasquez was sentenced to one-and-one-half to two years in prison. Page, who was additionally convicted of causing injury to the victim, was handed a stricter prison sentence of two-and-a-half to three years.

The lawyer for the accused has submitted an appeal to the Seoul Court of Appeals. Their trial there is expected to take place in the near future.

In the meantime, Velasquez and Page are being confined in the U.S. Army stockade at Ascom. If there appeal in the higher court fails, they will be transferred to a Korean jail to serve out the remainder of their sentences.

A Civilian Tried

An invited contractor of the U.S. Army was the next person to be prosecuted by the ROK under the arrangements of SOFA. James W. Anthis, a civilian employee of D.F. Fisher and Sons, Ltd., was indicted for aggravated assault on the owner of a

thing more formal to work with.

Talks Begin

Preliminary discussions between the ROK Government and U.S. authorities began in 1955. Actual SOFA negotiations started in January of 1960, but were suspended three months later when a student revolution in the Republic overthrew the government of Syngman Rhee.

SOFA talks began anew in the spring of 1961, but were again suspended following the military coup in September of 1961 which installed the present government — that of President Park Chung Hee — in power.

Between September 20, 1962, and July 8, 1966, 82 negotiating sessions were held before both sides finally reached a full and final agreement.

SOFA was signed the following day, July 9, by U.S. Secretary of State Dean Rusk and Korea's Minister of Foreign Affairs Lee Tong Won.

What It Meant

Basically, what SOFA did was give to the Republic of Korea that which every sovereign nation enjoys, namely: authority over persons within its geographical boundaries.

Chinese restaurant in Seoul on the evening of September 26.

Anthis was also charged with injuring a 19-year-old Korean girl, who was hit by a ricocheting bullet, allegedly fired by him.

The next case involved 1st Lt. John Rock of the 65th Medical Group, Eascom, who was charged with violating customs laws and the ROK Criminal Code. He was accused of attempting to sell three PX-purchased diamonds and of firing a tear gas device at ROK customs officials trying to apprehend him.

Rock's sentence, announced January 11, was a 290,000 won fine and six months in prison. The jail sentence was temporarily suspended by the Korean judge, who placed Rock on a one-year probation.

The next case the republic chose to prosecute was a grim one. PFC Eugene Taylor of the 7th Infantry Division, was charged with murder in the death of a 21-year-old entertainer he had allegedly been living with.

On January 15, the ROK Ministry of Justice served notice it would exercise jurisdiction over Sgt. David Foreman in connection with the death of a Korean male on January 1.

Other than the normal initial investigation, no other action has been taken on the case thus far.

A Point Was Clear

In each of the five cases tried under SOFA thus far, one point was unmistakably clear. The American soldier in Korea is not a special or peculiar member of a community. Instead he exists on an equal par with the Korean citizens, and thus he cannot forsake the moral and behavioral codes he had lived under in his Stateside home town.



THE HARD REALITY—Local villagers stare—some with horror, others with disbelief—as the ROK patrol carries the slain agent's body to a nearby truck. The location of the North Korean soldier was discovered by a villager, who reported it to Captain Kim's patrol.



READY—Clutching his earphone, a ROK soldier is airlifted to a nearby mountain where he will join the rest of his unit in patrolling and searching for the remainder of 31 would-be assassins.



MISSION ACCOMPLISHED—Capt. Kim Sang Man, who headed the patrol that killed one of the North Korean agents, rests after completing his mission and thinks about his next patrol.



UP AND OVER—A Huey from the Bullseye's 6th Aviation Platoon airlifts ROK soldiers up and over mountains to set them down near their objective hours sooner and miles fresher. The helicopters were also used for air surveillance flights to try to discover agent movement.



ALL CLEAR—Tired but victorious, 26th ROK Infantry Division soldiers clear their weapons as they return from patrolling the nearby mountains. The men had walked nearly five hours in the rugged terrain before learning of the agent's hiding in a near-by cave.

Rokas Slay Agents—

(Continued from Page 3)
Wednesday," said Kim. "There was no problem crossing the Imjin because it was frozen hard."

Having crossed the demarcation line, the commando group tried to collect information about the route to Seoul from four brothers they took prisoner at Pobwon-ni.

The agents kept the four villagers captive for some five hours.

Once freed, the brothers reported their capture to the police, setting off a national alert.

"We met no South Koreans in our march," said the captured agent, indicating that he had not been aware that a nationwide manhunt had been initiated.

The band arrived at the foothills of Seoul sometime late Friday. They spent that night on a hill overlooking the city, and Saturday night at the foot of the hill.

They moved into Seoul at about 8 o'clock Sunday evening and met their first resistance at Segom-dong, where the initial shooting broke out.

"We didn't believe our plan would be aborted," said Kim when asked if he actually thought the assassination plot could work.

"All of us are in active service for the Army, well-bred and healthy. We did not even think what we would do if our attempt failed," he said.

BULLSEYE

APO San Francisco 96358

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Editorial

Put On The Brakes And It Stops, Right?

According to the National Safety Council, the first motor vehicle fatality to occur in the States took place in New York City on September 13, 1899. The victim, a Mr. H.H. Bliss, stepped off a trolley car and, as he turned to help the lady in back of him to alight, was struck by an electric cab. He died the next day.

That was the first motor vehicle fatality in the States. The last one happened two minutes ago. The next one will happen three minutes hence.

Since the death of Bliss, well over a million and a half other Americans have lost their lives in motor vehicle accidents. That's a lot of deaths—over half a million more American deaths than are attributed to the nine wars in which the United States has been involved.

The Korean Figures . . .

During Fiscal Year 1967, members of Eighth Army were involved in 647 motor vehicle accidents, which resulted in 61 deaths and countless injuries. Nine of the fatalities were U.S. Army personnel, one a Katusa, and 51 Korean Nationals. The majority of the civilians were children.

Now our friend Webster defines an accident as "a happening that is not expected, foreseen, or intended." And while all the victims in the above figures died in accidents, the circumstances leading up to their deaths were not completely in accord with the word's definition.

It's no accident that a small child runs into a road without looking. In Korea it's to be expected. It should be foreseen.

And it's no accident that the fellow pedaling his over-laden bicycle decides to sway into the middle of the road. It's to be expected. Again, it should be foreseen.

They Don't Know . . .

Most Americans—ourselves included—find it hard at times to patiently understand how a Korean man in his thirties can just walk into the middle of a road without looking. But it can be explained.

First of all, motor vehicles—especially up around Uijongbu—haven't been around that long.

Secondly, the majority of the Korean people doesn't know how to drive a car. And many of them living outside of Seoul have never even ridden in a car! Therefore, they're not aware of a vehicle's capabilities—or its shortcomings.

They don't know that when a vehicle is going as slow as 20 miles-per-hour that it takes 22 feet before the driver even thinks to step on the brakes when an emergency occurs. Many of them think you can stop a car the way you do a bicycle: put on the brakes and it stops.

Averting The Unforeseen . . .

Recently, a three-year-old Korean girl was crushed to death by an Army truck. Investigations disclosed that the driver was approaching a village at a reduced speed. Seeing some congestion ahead, the driver decided to reduce his speed even further by down-shifting into a lower gear. In doing so he missed a gear and had to come to a complete stop. While he was stalled momentarily, the little girl ran under the truck. When the truck started again, the girl was crushed.

It's doubtful that even the most careful of drivers could have averted the above tragedy, but the sad story does have a point. What you would never expect to have happen on a road in the States, could—and does—happen at anytime over here.

So drive as if you were in Korea.

Ten Years Ago

Army Paved Way To Moon

A little more than two weeks ago, the seventh and last of the Surveyor Lunar Probe Series landed gently on the most rugged area of the moon yet visited by a U.S. craft.

The craft carried cameras and soil-sampling instruments on the Lunar Series' first exclusive scientific mission.

The Surveyor's successful landing, and data radioed back to the States from its monitoring equipment, clears the way for further space programs aimed at putting a man on the moon by late 1969.

The moon craft destined to take the first man to the earth's satellite is the Apollo, a far cry from the United States' first space craft, the Explorer I.

Ten years ago today the United States sent Explorer I into space. It was the Free World's first earth satellite—and a first for the U.S. Army.

Explorer I was the Army's project. Its launch kicked off a new era of discovery for the American people and demonstrated that the Army's team of experts had the know-how to match the efforts of any nation in the world.

The know-how produced the Redstone and the powerful Jupiter C rocket which launched the Explorer I—and a rapidly increasing amount of space age data being used to solve problems of stabilization, guidance, and communications.

Immediately after World War II, the Army, and its space team headed by Dr. Wernher Von Braun, began experimenting, researching and testing the theories of rocketry.

Civilian direction of the nation's modern space program began with the creation of NASA, which immediately began the long process of gathering and assimilating the widely-scattered U.S. space programs.

The Army's donations to NASA included the first rocket to be launched into space, and the first intercontinental ballistic missile.

The Army transferred to NASA not only Dr. von Braun and his team, but some 3,000 experienced civilian personnel and more than \$100 million worth of facilities. It included the men and equipment needed to design, develop, test, build, and finally launch space vehicles.

Among the projects transferred by the Army was Saturn, designed by the von Braun team in 1957 and '58 to create a giant space engine. The concept evolved into the NASA Saturn I booster.

The Saturn I was the predecessor of the giant 363-foot long Saturn V rocket that put the 280,000-pound Apollo 4 rocket into space last November.

Dates Back To 1943

The Army missile program actually began in the fall of 1943, with the establishment of a Rocket Branch under the Office of the Chief of Ordnance.

A year later, London was first bombarded by Hitler's terrifying new weapon, the V-2 rocket, which carried its vast destructive powers at supersonic speeds. One of the scientists instrumental in the development of the V-2 rocket was Dr. von Braun.

Dr. von Braun, at the end of the war, accepted the U.S.'s offer to come to the States as part of a team of some 130 rocketry experts.

In 1945 the team sent the Free World's first liquid propelled supersonic rocket, the WAC-CORPORAL, into space.

Four years later, in 1949, the Army's rocket pioneers achieved man's first penetration of outer space with a two-stage rocket that reached an altitude of 259 miles, a record not equalled until 1958.

Since 1949, the Free World's space experts have been breaking and setting records with each launch, and in 1969, only 20 years after their first space launch, should land a man on the moon.

Vets Who Go Back Again May Return To Same Unit

A new Army-wide policy has been established to put "the old boys" back together again in Vietnam.

The office of the Deputy Chief of Staff for Personnel has called for an "all-out" effort to be made in assigning a soldier volunteering for a second tour in Vietnam to the unit of his choice.

"Every day the Corps Personnel Section processes applications from men who want to go back to Vietnam," says Capt. William Anderson, chief of the Bullseye's Military Personnel Branch. "And a lot of them would like to pick up where they left off with their old outfits," he adds.

Now, when a soldier submits an application for a second tour, he may request an assignment to a specific unit, and every possible effort will be made to place him in the outfit he wants to serve with, says the Pentagon directive.

But if the applicant can't be placed in that unit, or within the appropriate major command in Vietnam, the Army has even given him an alternative to stay in the war zone.

If a man can't be reassigned to his former outfit because no requirement exists in his grade and MOS, he is given the opportunity for on-the-job training in another MOS, with a unit deploying to Vietnam, or he may request that his application be withdrawn.

Teachers Get Boost

Soldiers heading for civilian life may soon be offered a special financial incentive under the GI Bill to become teachers in ghetto, rural, or "border-town" schools.

The plan calls for payment of additional allowances to veterans while taking teacher training and an additional stipend once they become qualified and actually enter the field.

The goal is to put veterans, preferably Vietnam returnees,

FROM WASHINGTON

in schools where more discipline is needed to help rebellious youth.

To induce those now in service who already have teaching certificates to go into slum area schools, the task force studying the proposition is looking into the possibility of discharging men as much as 180 days early.

Army To Retrain GIs

The Army has started action on establishing a new type of basic training — this time to return persons confined for military offenses to active duty.

The Correctional Training Facility at Camp Forsyth, Fort Riley, Kansas, is slated to begin operation in early July. It will provide a program of intensive infantry training and correctional instruction for military personnel confined for military crimes.

Its purpose is to return military offenders to duty as well trained soldiers with improved attitudes and motivation, rather than merely to punish offenders.

Hanoi Returns Gifts

Christmas packages sent by individuals to American prisoners of war in North Vietnam are being returned undelivered by the Hanoi government, according to Daniel Z. Henkin, a member of the DOD War Policy Committee.

Henkin said 231 packages sent to the prisoners through international postal channels had been returned with the notation, "Refused by the Postal Service of Vietnam," as of December 21.

He said indications were that scores of other packages would be given the same treatment.

In one group of returned packages, Henkin said, some items including cigarettes and candy, were missing.

The Hanoi government also rejected Christmas parcels last year.

120 Days Leave OKed

A bill to allow certain servicemen to accumulate more than 60 days leave has been signed into law by President Johnson.

At the same time the President extended until December 31, 1969, the law that allows a serviceman in a combat area to mail duty-free gift parcels costing up to \$50.

Under the leave bill, a member of the armed forces who has served more than 120 days in a foreign area where there is hostile activity can accrue up to 90 days leave.

The leave in excess of 60 days can be credited only for use, not for payment. It must be used in the fiscal year following the year in which it was accrued.



Photo courtesy of PLAYBOY

HELLO TO YOU TOO—20-year-old suburban Detroitter Connie Kreski, who appeared a lot more informally in the centerfold of January's **PLAYBOY**, says she wants to "get out into the world and see and do everything I possibly can." How does Hugh Hefner get to meet so many really great girls?

Seoul Scene

January 31-February 2
NATIONAL THEATER (Kuk-Nip-Kuk-Jang) — Korean play "Richardson," written by Lee Kwang-Soo, performed by the "Tower" Theatrical Group. Time: 3 p.m. and 7 p.m. Admission: 200 won.

Screen Scene

CAMP RED CLOUD
Feb. 1-2—The Long Duel
3-4-5—You Only Live Twice
6—Allie
7—What Did You Do In The War, Daddy?
8-9—Woman Times Seven
10—Further Perils of Laurel and Hardy
11-12—Point Blank
13—Georgy Girl

CAMP STANLEY
Feb. 1—Cool Hand Luke
2—Marco the Magnificent
3—Kill A Dragon
4-5—The Long Duel
6—The Venetian Affair
7-8—You Only Live Twice
9—Allie
10—What Did You Do In The War, Daddy?
11-12—Woman Times Seven
13—Further Perils of Laurel and Hardy

CAMP SAINT BARBARA
Feb. 1—In Like Flint
2—The Tiger and The Pussyfoot
3—Fantastic Voyage
4-5—The Big Mouth
6—Cost A Giant Shadow
7-8—The Taming of the Shrew
9—The Poppy Is Also a Flower
10—Jack of Diamonds
11-12—The Saint Valentine's Day Massacre
13—Texas Across the River

January 31
SEOUL STADIUM — Ice skating on tennis courts and baseball field, improvised into a large skating area. Rink is available for use from 9 a.m. to 5 p.m. daily. Admission: 20 won for first two hours; 10 won for each additional hour.

January 31-February 4
CITIZENS' HALL (Si-Min Hoe-Kwan) — Korean variety show presented by three groups, "Prince," "Playboy," and "Three Sevens." Admission: 250, 200 won.

January 31-February 15
DAE HAN THEATER (Dae-Han-Kuk-Jang)—The world premiere of the Korean movie version of "Chun Hyang" (the "Fragrance of Spring"), in technicolor. Time: Four shows daily starting at 10 a.m. Admission: 200 won.

February 3
MUNICIPAL GYM (Chang-Chun-Che-Yuk-Kwan) — Oriental Middle-weight title match between Kim Ki Su of Korea and Takets of Japan. (This is the title match that was originally scheduled to take place on January 20.) Time: 7 p.m. Admission: 1,000.

February 8-14
PRESS CENTER — An exhibition of Western paintings by Lee Il Yong. Time: 9 a.m. to 6 p.m. Admission: free.

Man On The Job

He's On Hook All Night

By Sp5 Jerry Boone
It's 3:30 in the morning. The temperature outside is a bitter eight degrees, and the winter winds are blowing powdery snow into traffic-stopping drifts.

A young Army specialist pulls his chair a little closer to the space heater and glances at the nearby telephone, hoping it won't ring.

His name is Dennis Landes, one of the eight highly-trained communication specialists who work on the 51st Signal Battalion's Trouble Team.

"The team pulls 24-hour standby alert," says Landes. "But it seems like it only has to work on the cold nights," he quips.

If the phone should ring, Landes and his teammates would swing into action, going anywhere in the I Corps area to trace power lines and check switch boxes until communications are restored.

"Most of the telephone failures we run into are caused by someone just dropping a phone or tripping a wire and disconnecting it," Landes explains.

"But every now and again we end up climbing a pole somewhere in the middle of a field to splice broken wires," he adds.

Landes joined C Company, 51st Signal, about 11 months ago, after a six-month assignment in radio repair at Ft. Eustis, Virginia. He attended a four-week wireman's school at Ft. Jackson, South Carolina and then went on to a six-week class at Ft. Gordon's Southeastern Signal School.

"Naturally the team doesn't get out at 3 a.m. every time a



Photo by Iger

HIGH LEVEL WORK—Sp4 Dennis Landes of Company C, 51st Signal Battalion, checks a power line to determine the cause of a commo failure in the I Corps area.

telephone stops ringing," says Landes. "Most of our 'midnight rides' are for the major command systems, or to help the fire and police phone system linking Uijongbu and Corps Headquarters," he explains.

Landes says one of the team's major problems stems from the

wide use of telephone systems that are uncommon in the States. "A lot of the gear we work with is unique to Korea, so it means that a new man on the team has to be OJTed on some of the equipment," he states.

Katusa Korner

Rim Looks For Good Year

By Cpl. Yoon Nam Ho

Everybody changed his calendar in his room, parlor or office for a new one this month. 1967 left us as a page of history, while 1968 met us with much promise and many changes.

For some people, the changes brought by the new year will include joining the ranks of the military, either as a ROK soldier or a Katusa.

Today, the Katusa Training School at ASCOM is busy as

usual with the unceasing replacements that come from recruit training schools or ROK Army units.

After a student completes his two weeks training, including basic spoken English and speech drills, he anxiously awaits his assignment to a permanent unit.

With the new year, Maj. Rim Ho, ROK senior liaison officer of I Corps, expressed his gratitude to the Bullseye's Katusas for their exceptional performance of duty. He cited the soldiers for their increased cooperation which made the program much more successful in 1967 than in the previous years.

In 1967, the regulation that obligated Katusas to return to the ROK Army after 18 months of service with the U.S. Army was cancelled.

One major purpose of the Katusa program was for the Katusas to transmit to the ROK Army, the skills they learned while serving with the U.S. Forces.

"Even though they don't return the knowledge and skills the ROK Army and longer, the acquisition of these skills contribute to both the nation's and the individual's futures," said major Rim.

"The longer a Katusa works at a job, the better is his ability to adapt to the U.S. Army life and to communicate with the American soldiers," said the major.

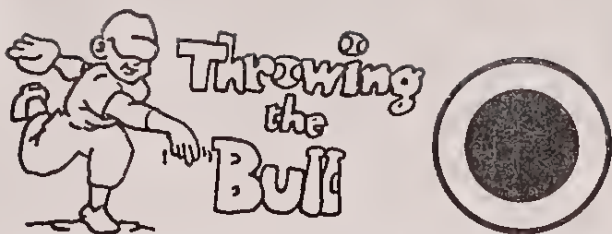
However, it's natural that some trouble exists in a society that consists of all kinds of persons, especially in the case of the Katusas, who, for the most part, are living in a heterogeneous atmosphere for the first time.

"Both Katusas and GIs must do their utmost to understand each other, both as individuals and as representatives of their respective governments," Major Rim urged.



Photo by Iger

KATUSA'S CHIEF—Maj. Rim Ho, I Corps' senior ROK Liaison officer, settles a problem for a Katusa PFC during CPX "Capitol Hill."



By Sp5 John Stefans

No kid, whether he aspires to be a nuclear scientist, orthopedic surgeon or a teamster, should miss that all-encompassing experience called Little League Baseball. It has so much to add to the education of a young man that there ought to be diplomas given for completing it.

The Little League taught me many things, among them being the advisability of forsaking my dream of becoming a New York Yankee.

During my first season for the Ed's Esso Station Orioles, I got up at bat five times, struck out four times and ended the campaign with a .000 average. (I wasn't as useless as you may think. I walked once and stole second base when the pitcher's high fast ball embedded itself in the defective backstop.)

In my second season for Ed's, I hit .070, my only mark being a crummy pop fly which the fat kid in right field couldn't get to in time. In deference to him, this moment of glory went into the record books as a Texas League single, a term which has always impressed me.

My third and final year was equally as bad, in fact, even worse. Before the second game of the season, I spilled linseed oil on my uniform trousers and had to play out the year looking like I worked at Ed's Esso Station instead of just playing for his team.

'Tood' Was Right

Timothy "Toad" Schuler, who was worse at baseball than I, and who, in fact, got to play even less than I did, once said to me as we sat together on the bench, "You know, I don't really mind not playing in all the games. Just being on the team is pretty neat." And he was right.

"Toad" used to be put into right field whenever Ed's Orioles were either winning by ten runs or else were so far behind that "Toad" couldn't possibly do more damage than had already been done.

And I went into left field whenever the starter there, Jamie Capolla, threw a temper tantrum and had to be removed from the game by Mr. Capolla, who was our coach and also Jamie's father. (I could figure on this occurring about every fourth game.)

The Lessons Were Mony

Although we didn't play much, "Toad" and I had fun. And what's more, we learned an awful lot.

For one thing, we learned how to really play baseball. Sure, we had both played baseball on the streets ever since we could walk, but the Little League taught us the real nitty gritty of the sport; the strategy and intuition that make the game so great.

We also learned what it was to be a part of a unit that has a common goal. When the Orioles lost and we hadn't played, "Toad" and I still felt as bad as anyone else. And when the Orioles won, we shared their joy, even though we had made no contribution to the victory.

We also learned something from the character of Mr. Capolla, a mild, patient man whose only shortcoming seemed to be his excessive caution against favoring his son Jamie, by far the best player on the team.

Mr. Capolla taught us the essence of fair play. When an umpire made an obviously wrong call and the Oriole players clamored for action, Mr. Capolla would quietly say, "Now boys, he's the ump. He knows what he's doing."

The Same In Uijongbu

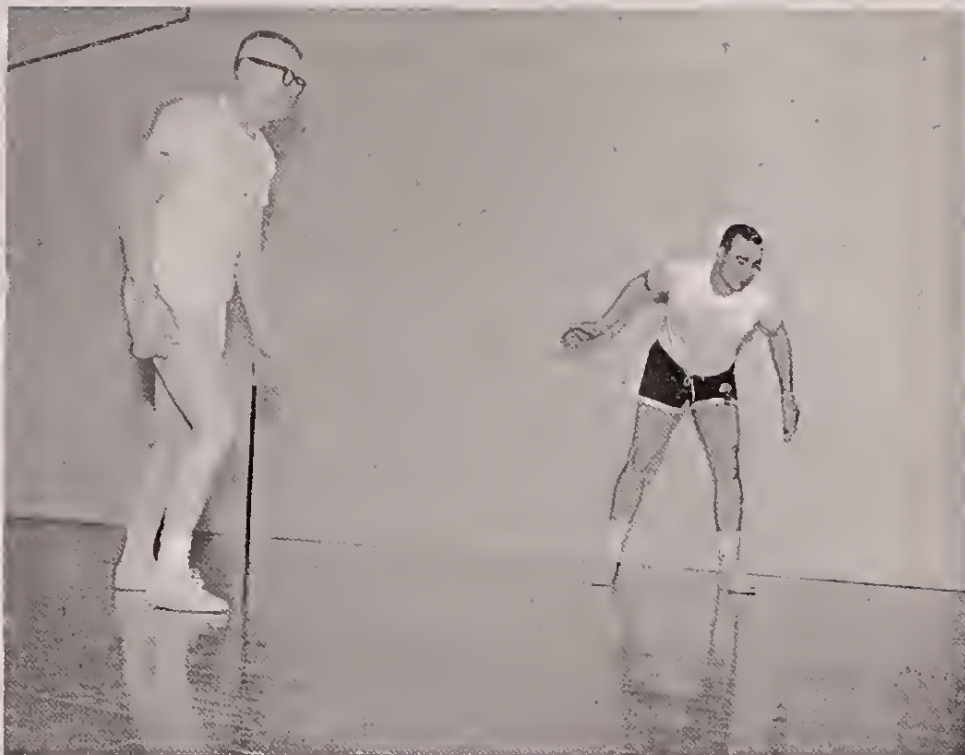
The other day, as we looked back on our Little League memories, BULLSEYE staffer Jerry Boone and myself got to thinking how sad it is that the kids in Uijongbu are robbed of such unique and valuable experiences. Not that we think all Stateside practices should be dragged into the orient, but it seemed to us that Little League Baseball would be good for Uijongbu.

We soon found out that we weren't the only ones who felt that way. The Armed Forces Assistance to Korea program (AFAK), we learned, has provisions for starting Little Leagues written into its charter. And we discovered that the I Corps Special Troops S5 section, the office that handles AFAK funds in the Corps rear area, will supply money for equipment. This is providing, of course, it sees an organized setup, capable of putting the funds to good use.

Wouldn't it be great if the companies in the Corps area each sponsored a team? In the case of Camp Red Cloud, each staff section could sponsor one.

All that's needed is a few men in each unit willing to coach. The kids are there.

Bullseye 8



QUICK SLAP—Lieutenant Bob Wagner gets set to return a handball smash served by a confident-looking Lieutenant Larry Stirling.

Corps Sports Will Hold Handball Clinic Saturday

Throbbing palms and sore knees will be the symptoms this Saturday, February 3, as the I Corps Sports Department presents a handball clinic at the Camp Red Cloud gym for athletes in the Corps rear area.

Wayne W. Gardner, Corps' sports director and a man whose handball-playing days

date back to the Second World War, will conduct the clinic which, he says, "should prepare even the novice to enjoy immediately one of the greatest sports around."

The clinic will begin at 1:00 p.m. with an explanation by Gardner on the rules of handball. Then those in attendance will be invited to play a few games themselves.

A series of sudden-death, 11-point contests will be played while Sports Director Gardner gives a running critique of the action.

Gardner's instruction will also include advice on how to prepare oneself for a game of handball so as to avoid injury. He says that with proper preparation, the handball syndrome of hurt palms and sore wrists need not be too big a problem.

One of the biggest handball enthusiasts in the Corps rear area is Lieutenant Larry Stirling, the commander of Headquarters Company, I Corps (Group). He sings handball's praises loudly and claims it's an especially good sport to play while in Korea.

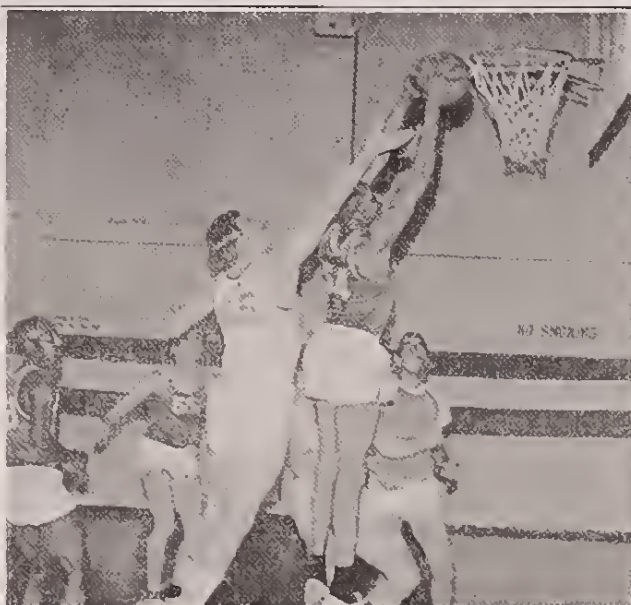
"Number one, it's a game that can be enjoyed all year round, regardless of the weather," says Stirling. "Number two, you need only a single partner to play a game."

"It's definitely a thinking game. You've got to be figuring the angles the ball will draw everytime it hits a wall," says Stirling.

Lieutenant Bob Wagner of the 125th Medical Detachment, another enthusiast, says handball is a great way to keep oneself in shape.

"It's the only sport I know of that brings your weak side into constant play," he says.

The handball court at the Red Cloud gym is open to all. A phone call to CRC 3403 is enough to reserve the court for an hour.



TOP MAN—TOP TEAM—Jim Marshall of the undefeated 43rd Surgical Hospital snags a Headquarters Company I Corps rebound from Erv Moyd to keep the medics on top of the league.

Undefeated Teams Soar

As the I Corps Basketball League approached the midpoint of its second round, it looked like a repeat performance for the undefeated 42nd Surgical Hospital medics and the 4th Finance/10th Postal Unit teams.

Both teams logged undefeated records in the first round of play, and as the season neared its half way mark in the middle of the second round, the league leaders looked like they might do it again.

The pace setters of the Bullseye Division, the 43rd Surgical, tallied a 3-0 record to tie them with Headquarters Company, I Corps, which split second-place honors at the end of the first round.

The 4th Finance and 10th APU team passed its mid-way point with a 4-0 record to top the Support Division. Second place, with a four win-one loss record, went to Headquarters Company, 21st Direct Support Group.

The 21st Group team also split second-place honors in the first round of play with the cops of the 55th Military Police Company.

Applications Accepted

The Corps Sports Department advises that applications for coaches and players for the 1968 Bullseye conference-level baseball team are now being accepted.

AN ASIA NOTEBOOK

JULY—SEPTEMBER, 1968

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INTRODUCTORY COPY

Seoul's Bulldozing Mayor



How Japan Cut Her Birth Rate

THE COVER

Portrait of a child with her Ikebana teacher illustrates the opportunities available to Japanese children of all classes now that families are decreasing in size. Photo by Kyodo Photo Service.

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Notebook's Editor to U.S.A.

Notebook's editor and publisher will visit the U.S.A. during July, August and September. He will accept a limited number of speaking engagements in Canada and the United States.

Address him at 2790 West Bardonner Road, Gibsonia, Pa., 15044.

Americans Demonstrate in Tokyo

a Yankee objects...

By James A. Gittings

A group of Americans in Tokyo recently marched in procession to the American Embassy. They billed their demonstration as an expression of gratitude for the Paris peace conference, then just announced, and as a gesture of opposition to the continuation of bombing in southern provinces of North Vietnam. Not surprisingly, the American marchers made the front cover of at least one major Japanese magazine, and were featured on TV programs and in newspapers.

This American observer takes violent exception to the action of his fellow countrymen in Tokyo. In his opinion a march of American dissenters through the streets of a foreign capital constitutes a violation of the ethics of citizenship.

The gripe here has nothing to do with processions and demonstrations as such, when they are undertaken by citizens of the nation in which they occur. Certain it is that bureaucracy everywhere has become so clumsy, and ordinary channels for registering dissent so clogged, that people are often forced to take to the streets to be heard, and the more so when the issue at stake one of peace or war. Nor is this objection pointed at the fracturing of embassy schedules that results when people call *en masse* at an ambassador's office. After all, diplomats are clearly members of the servant classes, despite their mountainous self-image.

No, this writer objects to the marching of Americans **through foreign streets**—and not, indeed, because the sidewalks contain some persons whose opposition to the United States has nothing to do with conscience and everything to do with ideology, for the truth is that such persons also wait to exploit honest dissenters in Chicago, Pittsburgh and New Orleans.

This writer's anger over the march derives from a conviction that the demonstrators violated a principle of fairness and decency that can be expressed, doubtless poorly, in the following axiom: **because one accepts, when overseas, the benefits resulting from his nation's accomplishments and good repute, he should not seek to escape from sharing in blame for its supposed mistakes or excesses.** The American marchers did not, it is true, hold up placards reading "Hey look—we're a different kind of American." Yet, we suggest that the thought was present.

Just to be clear: Let the American protesters camp on the embassy floor, interrupt the ambassador, or go home to join the struggle on the streets of New York. But they should stay off the pavements of Tokyo with their demonstrations, for they have no business there.

a Briton defends

By Angus White

At long last a few Americans have done something to prove to the Japanese that they are not all identical products of some massive assembly line, equipped, though with different physiques, with a copyrighted brain.

By marching on the U.S. Embassy in Tokyo they accomplished something more significant than they could have realized. As a European who has come to despise U.S. policy throughout this part of the world, I have often pitied the genuinely intelligent and attractive, if comparatively few, Americans whom I meet. I escape from their predicament in the simplest way: I just answer "No" when asked if I am an American. Sometimes even the denial doesn't serve very well to divorce myself, in the eyes of the Japanese, from the Pax Americanus.

It all boils down to the "image." How many Americans does the ordinary Japanese, let's say in Tokyo, ever meet? Three, four, perhaps ten or more? Though a Japanese may have a good theoretical understanding of the limitations of the law of probability, he will undoubtedly form a rough "type" from these examples. Knowing how different are Americans at home from those in Japan, I am pained by the macabre and monstrous image thus formed. Here one sees the drunken GI, the smug Fullbrighter, the bumbling tourist, or the loudmouthed schoolboy. A lovely image....

Only a very small proportion of Japanese are likely to realize that the image is not the American. How then does the American minority that is not in Japan to promote the fabled "war effort," "defense buildup," or some equally euphemistically named scheme, make itself heard? The recent Tokyo march was the best way possible. And all the ordinary, more peace-loving, less bombastic citizens on the other side of the Pacific have something for which to be grateful—the image was chipped.

One mustn't doubt the strength of an image. When a bar-hostess meets an American she fires off a few standard lines that don't often miss the mark. Her all-embracing idea of who and what he is seems infallible. The idea is consistently reinforced and renewed, and it does not corrode. The Tokyo march, and anything else that serves to shatter the prevailing and ugly generality, greatly improves the situation of the normal American, who does in fact seek better relationships and is, after all, a pretty good guy.

How Japan Cut Her Birth Rate

Blossoms in Tokyo's Hibiya Park testified to abundant fertility, but the two officials were unconcerned who glanced at the scene from windows of Japan's Ministry of Health and Welfare. Outlining Japanese population control programs for Notebook's reporter were Dr. Kiyoshi Nozu, M.D., a scientist and international medical consultant, and Mr. Satoru Sasaki, an expert in community affairs. Vice-chiefs when interviewed of the Ministry's Children and Families Bureau, the two men have shared with colleagues the responsibility for direction of Japan's family-planning programs, and are equipped to tell why Japan has succeeded in demographic control when so many of her Asian neighbors have failed.

Q: When and Why did the Japanese government begin work in population control?

Dr. Nozu: "Japan's population began to grow rapidly at the close of World War II, when the economic situation in the country was at its worst. The growth was caused by marriages of returning soldiers, the repatriation of 6 million Japanese from former colonies, and the reunion of families that had been separated in wartime. Deliveries resulting from these and other factors sent the crude birth rate up to 34.3 in 1947, and above 33. in both 1948 and 1949.

"Our people had only to open their eyes to perceive the disproportion between the country's population and its resources. They—and I mean quite ordinary people as well as newspapers—quickly became alarmed. Since techniques of contraception were little understood, individuals resorted to artificial interruptions of pregnancy—abortions—to limit the number of childbirths. Abortion in pre-and the immediate post-war Japan was an illegal procedure. As long as it remained illegal the necessary surgical and medical standards could not be maintained.

"In 1948 the 'Eugenic Protection Law' legalized artificial interruption of pregnancy under certain conditions. The procedure was warranted, according to the law, when a woman or her spouse had leprosy, or similar diseases, when the family history disclosed particular types of mental illness and defectiveness, and when the mother's health would be threatened if the pregnancy went to term. Included in the section, 'for protection of a mother's health', was a clause approving abortion if the mother's economic well-being would suffer from the birth of an additional child. Basically the law was intended to bring the situation under some semblance of control.

"As might be expected, the legalization of abortion not only brought out into the open many cases that would

have been hidden from us, but also led to a great rise, at first, in the number of artificial interruptions of pregnancy. Totals reported reached 1,068,066 in 1953, 1,143,059 in 1954, 1,170,143 in 1955, and 1,159,288 in 1956. These were reported cases; addition of those unreported would have sent the totals much higher.

"Let me be clear about one matter: we do not 'like' so many abortions in Japan, and most of our women resort to the procedure with deep feelings of concern. Therefore the government, prodded by private groups, launched the present family-planning program as early as 1952 in order to bring a switch in the method of birth control from one of abortion to that of control by contraception. There is nothing coercive in our program, however. Japan is a democracy, and the number



Because today's Japanese families are smaller, this girl can have a study corner of her own.

of children born to a couple is the business of the couple. We engage in education and encouragement."

Q: How is Japan's family-planning program administered?

Mr. Sasaki: "The leading and supervisory role is taken by prefectural (state) and municipal health centers. At present there are 826 such centers (April 1967), slightly under our target of one center per 100,000 of population. Each center functions under the direction of a medical director who is a physician. Customarily a center is comprised of three to five sections dealing with administration, environmental sanitation, preventive measures, and health education. Responsibility for dissemination of family-planning information rests upon the health education section's physicians, public health visitors, social workers, and so on, but individuals in every sec-

tion of a center are also instructed to feed information to clients.

"Our health centers are financed by local taxes supplemented by a contribution from the central government equal to 34 per cent of each center's budget. However, the so-called 'special services' of each health center—actually the part of the program aimed at the poor—is underwritten by the central government to the extent of 80 per cent. Otherwise these services would suffer from local economy movements.

"Speaking of the poor, I should mention that we have difficulty giving away contraceptive devices in Japan. Our stiff-backed farmers and workers feel they should buy their own!"

Q: What role have private groups played in Japan family-planning?

Dr. Nozu: "Well, it all started with private groups, didn't it? After all, Miss Sangster came here... Presently the voluntary agencies are combined in two great organizations—the Family Planning Federation and the Family Planning Association. These organizations take active part in education, preparation of publicity materials, arrangement of seminars, and in the financing of prefectural and city health centers.

"In Japan you must not overlook the contribution of corporations and companies either. Some of them—especially the National Railways—took a very early lead in setting-up their own programs for employees..."

Q: What about opposition?

Mr. Sasaki: "In the very beginning the unions fought a spirited battle against family-planning, especially when companies took a hand in promotion. Bear in mind that the practice of Japanese industry is to pay a 'family allowance' that rises with the increase in size of a man's family. Unions at first felt that family-planning programs were a ruse to keep wages down; to enable companies to save money. Later they had second thoughts, and have swung over to our support.

"Now we suffer from a reverse situation to some extent. The companies, facing labor shortages which will intensify in the future, are dragging their heels or opposing some family-planning programs."

Q: Please list the favored methods of contraception in Japan.

Dr. Nozu: "Six of ten couples practicing contraception use the condom. The next most-favored technique, employed by 37 per cent of contraceptors, is the 'safe period' method, usually followed by persons who switch to condoms at 'dangerous' times. Twelve per cent of contraceptors keep basal body temperatures,

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Birth Rate Cut

(Continued From Preceding Page)

12 per cent utilize jelly preparations, 9.7 have been fitted for diaphragms, and 8 per cent use foam tablets."

Q: Where is the 'ring' in your list?

Dr. Nozu: "The Japanese government does not approve the use of intra-uterine devices. It also has not given approval to 'the pill'."

Q: Why not?

Dr. Nozu: "As far as we are concerned, the harmlessness of the two methods has not yet been adequately demonstrated."

Q: Are you under pressure to grant approval?

Dr. Nozu: "Great pressure."

Q: It is startling to learn that so high a percentage of Japanese women depend upon "safe period" and basal body temperature methods for contraception. Have you an explanation?

Dr. Nozu: "When foreigners ask about Japanese 'success' in population control, I cannot emphasize too strongly that our people developed a will to limit population growth and that the government's efforts merely build upon that desire. The women of Japan have always had some understanding of their bodies. Apparently folk lore provided the base upon which "natural" contraceptive practices could be established, once more definite information about body temperatures had been provided. Reliance upon other contraceptives during "unsafe" periods goes along with this understanding of rhythm and temperature; you don't find people using one method or the other, but both."

Q: The figures you gave are for couples practicing contraception. What per cent of Japanese married couples fall in this category?

Mr. Sasaki: "A study we made in 1964 indicated that 98.3 percent of couples in which at least one partner fell in

the age group 20-40 had knowledge of contraceptive methods. Forty-six per cent of them were practicing contracepters. They had acquired their family - planning information from books and magazines (58.6 per cent) and from physicians, nurses or midwives (36.7 per cent). Various private studies have placed the percentage of practicing contracepters much higher, well above 50 per cent of couples in the age group."

Dr. Nozu: Please notice the part played by women's weekly and monthly magazines in dissemination of birth-control information. They are cited again and again by couples as the primary source of their information."

Q: Your official family-planning program dates from 1952. What has happened to the abortion figures? Any change in the pattern of resort to the operation?

Dr. Nozu: "The number of abortions has fallen steadily since 1958. From a peak in 1955 of 1,170,143 reported artificial interruptions of pregnancy, the figures went down to 895,351 in 1962, 955,092 in 1963, 878,748 in 1964 and—we are not sure yet—about 800,000 last year. We are happy about the decline since we remain of the opinion that artificial interruption of pregnancy is harmful to the well-being of a woman, in both the long and the short range. We expect the number of abortions to continue to fall, in part because of broader education on contraceptive techniques."

Q: Do you see changes in traditional Japanese morality as a result of spreading information on contraception?

Dr. Nozu (smiling): "I was expecting that one...Our mores are changing, but you would have to reach very far indeed to place the blame on family-planning. The Answer is 'No'."

Q: To what extent has Japan's population been stabilized?

Dr. Nozu: "The birth rate this year will be about 18.5. The crude death rate stands at about 7.1. That gives a natural increase rate of 11.4; representing a population growth of about 1 per cent—Just about what we have been running the past few years."

Q: What about the future?

Mr. Sasaki: "Indications are that Japan's population will peak at about 120 million people shortly after the turn of the century. Thereafter the country's population will slowly decline. In the year 2010 only 64 per cent of the people will be between 15 and 64 years of age, compared with 69 per cent now. In the same year we shall have only 17.5 per cent of the population under 14 years of age, compared with 25 per cent now. You can understand what the figures will mean."

Q: Gentlemen, tell us why Japan has succeeded in population control,

while many other countries have difficulty.

Dr. Nozu: "I see three reasons. First, our people are well-educated, able to read and understand the literature provided for them. Second, family-planning in Japan has faced no major religious opposition. Third, the revolution here in the relationship between the sexes has made it possible for post-war men and women to talk over the subject of contraception. Such a conversation would not have been possible between a man and his wife before the war."

Mr. Sasaki: I add two more factors. For one thing, the prewar government encouraged large families. There is a sense in which large families, the having of them, shares in the discredit felt toward the government that led Japan to defeat. In the second place, Japanese society looks very sternly upon parents who do not take proper care of their children. There is great reluctance to turn to strangers for help, even shame. Therefore people are afraid to have families which are larger than their ability to adequately provide for them.

"There is one more thing I'd like to point out. Did you know that the birth rate among poor people in Japan is declining more sharply than in the upper half of the income groups? You get a clue to this in the fact that the rural birth rate is 19.6 while the urban rate is only slightly lower, 18.3. Now, I don't mean that farmers are having fewer children than the well-to-do, but that the rural rate, though still high, has descended from much higher levels than that of the cities. It is in the rural areas of Japan that you find your miners, farmers, and other low income groups."

Dr. Nozu: "You can say, I think, that the Japanese people knew what they wanted to do in the matter of population control. Their government merely told them how to go about it."

Gittings: "Thank you, gentlemen."

A Necessary Note by the Writer—

Private physicians interviewed make the following comments about the remarks of the two Ministry officials:

- 1) Though the Government has not approved use of the intrauterine coil, about 7 per cent of Japanese women who practice birth control make use of it. Resistance to the diaphragm is reported "because that is the traditional method of prostitutes".
- 2) Reluctance to approve "the pill" is seen as part of the Government's concern over two domestic problems—A tendency in Japanese to "doctor" themselves, and the relatively unrestricted sale of drugs and medicines across drug-store counters. The physicians feel the Government is worried over the possibility that women, turned loose on "the pill", will be encouraged in their self-medicating propensity, and that they may switch from one pill to the other without thought of possible consequences.

Portions of this interview appeared earlier in the American magazine TRENDS, issue of January, 1968. Used here by permission.

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Seoul's Bulldozing Mayor

By James Wade

When Seoul's mayor Kim Hyon-ok came into office two and a half years ago, he already proudly sported the nickname "Bulldozer," acquired during his years as head man in the southern port city of Pusan. (Mayors of major Korean cities are federally appointed.) People were generally agreed then that Kim had done a good job in revitalizing Pusan, though he had torn up much of the city in the process, and many looked forward optimistically to a long-needed modernization of Korea's capital under the dynamic leadership of the bulldozing mayor.

But now a tide of outraged criticism among citizens has brought rumors that mayor Kim, despite the unreserved esteem he seems to enjoy in highest government circles, may soon be sacked for running his personal bulldozer too fast and furiously, and without regard for even the most rudimentary planning.

The mayor first rushed through the construction of pedestrian overpasses and underpasses, needed to unclog traffic on major arteries. But many were built so fast and in such random locations that some overpasses had to be torn down within a year to make room for newer "improvements", while in the underpasses

109 major leaks of ground water have been reported, with resultant crumbling of walls, ceilings, and floors.

Elevated Highways Next

The mayor next rushed through the construction of elevated highways and road-widening programs, also needed badly. But experts claim that some of the elevated roads are useless or inefficient, and that the major expressway now being built, crossing the city along Chonggyecheon Street at a cost of almost 15,000,000, has a life expectancy of only three to five years. Road widening projects, in addition, have taken land from old palaces and public parks, defacing national cultural properties.

The mayor also rushed through the building of municipal apartments, later discovering that amateurish architects had ignored problems of heating, water, sanitation, storage, and convenience. Minimum rebuilding of the botched job will cost staggering sums. Meanwhile, the forcible tearing down of shacks built by poverty-stricken squatters on public lands, and the eviction of the tenants, has been greatly accelerated, with no provision whatever for resettlement of the "instant refugees". As a result there have been riots of the dispossessed, battles with the police, and

futile demonstrations outside City Hall.

The mayor is currently engaged in rushing through construction of a new "satellite city," intended to house major government and civic buildings, on a sand spit in the Han River. When warned that the site is unsuitable for foundations of large buildings, and that the area is subject to flooding, Mayor Kim asked the school children of Seoul to collect rocks and bring them to their schools for use in filling in the construction site. (Recently a prayer service was held by the mayor at the Yo-i Do sandbar to attract propitious influences for the new city; cynical citizens remarked it would take more than prayer to save it.)

Sells City Parks

Money for these colossal boondoggles has come from the selling of public park land, one of Seoul's few remaining natural assets, plus preferential treatment of bidders (such as the leasee of commercial property in a major underpass for a shopping arcade, who was permitted to gobble the whole morsel without facing competitive bidding).

Some Seoulites—and this apparently includes President Park Chung-hee—still seem to think that action, any kind of

(Continued on Next Page)



A new expressway slashes through Seoul. Critics charge the expressway, one of Mayor Kim Hyon-ok's projects, will last only five years.

Seoul's Mayor—

(Continued From Preceding Page)

violent action, constitutes progress, and thus continue to support the Bulldozer Mayor. (After all, Mayor Kim was an army general, like the president, when Park singled him out as a city administrator during the days of the revolutionary military government, 1961-1963.)

Others, apparently a majority, have had more than enough of the waste, inefficiency, and incredible mismanagement of a mayor who is too busy doing something—anything—to concern himself with adequate planning.

It's not that Korea has no qualified experts able to forestall catastrophes. A young Korean architect and city planner told me recently. "It would all be a big joke, if it wasn't really a tragedy. The mayor employs no qualified advisers, and when he receives a recommendation from, say, the Korean Architects' Society, he makes all the decisions himself, just on whim, or on the basis of an imperfect understanding of the situation. Both the Asia Foundation and U.S. AID mission have had foreign city planning experts working here, but they gave up in despair when not even the most elementary reforms could be made.

"We need so many things, and funds are so short; but we get nothing except prodigious waste, purely decorative projects, and immense debts."

The Bulldozer, as is the way of such devices, has swept away everything before it, including the hopes of Seoul citizens for a modernized, rationally administered city. The question is now, How long will the central government accept a situation which could, in the next national elections, become political dynamite?

Private Nursing Homes: Cold Storage for Children?

By Bonnie Byler

Dramatis personae: a teacher and a student

Place: A Hongkong classroom

WEEK I

"I'm very sorry to be late, teacher, but my sister-in-law LiLi brought the new baby home from the hospital today."

"How exciting for you!"

"There was no one to cook lunch, because LiLi usually does it. She was too tired."

"New mothers are not very strong. It will take time."

WEEK II

"How is the new baby?"

"Oh, we sent her back."

"You sent her back? What do you mean?"

"We sent her back to the hospital. She cried all the time, and LiLi couldn't help my brother with the factory. Besides, I have to study, and my sister PoLi works at the office all day. We need our rest at night."

"New babies take a lot of time..."

"Not only that, teacher. The baby has a cold, and the nurses can look after her."

"I hope the cold isn't serious..."

"Oh no, but it really doesn't cost very much to have them care for the baby in the hospital; not much more than it costs to keep her at home. Since sister-in-law LiLi doesn't know how to bathe the baby, it cost us \$5.00 last week every time we took her back to the hospital for a bath. Then, we had to hire an amah to do the baby's food and laundry, and one of us had to give

meals to the amah. We'll save all that trouble now."

"Isn't there anyone in the family who can care for the baby?"

"My mother is in Singapore, and LiLi's mother is a country woman who refuses to live in the city."

"Will you visit the baby at the nursery?"

"Yes, we are permitted to visit once a week, but not more often. We can bring the baby home for a while on Sunday afternoons, too—but she cries all the time when LiLi holds her."

WEEK XII

"The baby came home for a visit yesterday."

"How is she?"

"She's a very good baby, teacher. She never cries anymore; she just lays there quietly."

* * *

Hongkong Pediatrician Dr. Lillian Ding remarks, "There is evidence that couples in the lower middle class—families in which both partners have semi-professional skills—feel that it is beneath their dignity to care for a baby. Government hospitals will not take boarding cases...but there is an increasing number of nursing homes and private hospitals concerned only with making a profit. Babies are placed in such institutions. They are fed, and diapers are changed twice a day. But babies are seldom held or loved."

Dr. Ding reports that infants kept in such institutions are not taught to eat or to speak, and are not encouraged to sit, stand or walk. She states, "When such children are grown they will be monsters. Then what sort of society will we have?"

"Progress" Comes to a Korean Temple

The metamorphosis of the great Popjusa Temple, high in the remote fastness of Mt. Songni in central Korea, was belated but typical of what has long since happened to most other Buddhist centers in this country.

In 1962, the temple buildings sprawled almost forgotten in an upland valley surrounded by steep, rocky pine-clad slopes, visited only by a few devout pilgrims and people of the region. A thousand years ago the shrine had been an active, bustling center of Buddhist scholarship and influence. Then, with the coming of an anti-Buddhist dynasty, it lost prestige and gradually dwindled to a collection of drab, weathered structures housing ancient artistic treasures in the form of gilt clay images and carved stone lanterns and stupas. Only a 60-foot concrete image of Buddha, begun by a wealthy local devotee in 1939 and finished after the Korean War, displayed a modern touch, though the serene pose and countenance of the statue echoed the old patterns. The little primitive village near the temple gates had no phones, no electricity, and served no meat or alcohol in deference to the proximity of the temple.

Over the whole area brooded a timeless peace, an atmosphere as far removed from the crass 20th century as any place on earth could be.

Then the government in Seoul, avid for tourist dollars, put through a passable road; bus firms in the capital began to schedule tours (the trip takes over six hours). A private company built an expensive four-story modern hotel, partly western in its facilities. The village expanded to accommodate the tourists, mostly Koreans, who streamed in, attracted by the novelty of the setting.

"Progress" At Popjusa

When I revisited Popjusa this May, the area was almost unrecognizable. The village was filled with jerry-built inns, shrieking loudspeakers (a peculiarly Korean aberration), carnival rides, ramshackle shops selling tawdry souvenirs, the reek of diesel bus engines and spoiled food. Helpless drunks, men and women, staggered along the muddy streets, jostled by arrogant collegian mountaineers in full climbing rig and the tough military security guards assigned in Korea to look for

Red infiltrators wherever crowds congregate. The sylvan roadsides and rocky stream beds up the slope toward the temple were littered with broken matchwood lunch boxes, garbage, and crumpled paper.

Inside the temple grounds, however, greater order and cleanliness prevailed. I noted a considerable amount of new building and restoration going forward, presumably with funds made available from the admission fees paid by the visitors.

Curious to learn reactions of the inhabitants of the temple to these changes, I questioned a monk via interpreter: Did he feel that the new bustling affluence of the area was good, bad, or irrelevant, so far as the religious life of the bonzes and the purposes of the temple were concerned?

Smiling ruefully, the grey-robed monk replied, "It's a bad thing, bad..." His eyes seemed to gaze out over the wooded mountains, as if to recall things as they used to be.

But despite this consensus of opinion between grave monk and frivolous foreigner, neither of us will ever again see the peaceful, propitious Popju-sa Temple that we remembered and loved.—J.W.

New Directions In Philippine Catholic Life

The Catholic Church in the Philippines has come under increasingly heavy fire in recent years from leaders of labor and farmers' organizations. Doubtless much of the criticism is deserved by the wealthy, landed and historically conservative Church, but there is a new spirit of challenge evident among the younger clergy, and an increasing willingness of the educated laity to involve itself, in the name of Religion and of the Church, in programs of vigorous and sometimes radical social action.

The fresh Catholic emphasis has been developing for some time, but it may have been the Philippine President, Ferdinand Marcos, who jolted the older hierarchical leadership into giving the youngsters freedom of action. The place was the National Rural Congress in 1967, and the audience was comprised of Catholic clerical and lay leadership of the highest level.

President Marcos spoke bluntly: "A country such as ours, with some 33 million people, and with one of the highest birth rates in the world... a country in which 1.1 per cent of the population enjoys an income of 20,000 Pesos or more while close to 70 per cent must survive on an annual income of 400 Pesos or less... such a country is living on top of a social volcano that can erupt any day with or without the benefit of communist prodding. Such a country has no time to lose, but must mobilize without delay all the resources of the community to attack social problems at their source, and must launch a program of rural economic development."

Prelates Get The Word

There is evidence that the Philippine President was heard and understood by Catholic prelates in attendance at the Rural Congress, perhaps because of the emphasis given to his remarks by out-breaks of rural and urban violence from Luzon to Mindanao. It is certain in any case that Catholic-operated developmental and educational programs proliferated in 1967-68, and that they received wider support than before from priests and laity. Many a rural pastor plowed up the ground around his home last year as a gesture of commitment to the idea of rural cooperatives, and many a Manila matron despatched her daughter or son into the countryside to help with rural workshops or special teaching programs.

For the younger clergy it was not, indeed, a matter of requiring a President to tell them their duty. The young priests and religious had long been restive under local inhibitions against clerical involvement in social change, and had been stirred by calls raised elsewhere, notably by Fr. Pedro Arrupe, General of the Society of Jesus (Jesuits): "Schools practicing economic exclusiveness must cease to function or radically change... We must ask ourselves if perhaps the more comfortable classes may not have learned in our schools a confirmation of their class prejudices... Abandon with



The Philippine Church is attempting to direct the energies of ordinary believers like this seller of funeral wreaths toward programs of civic action and reform.

courage all that which today is of less importance and set out to do that which is important."

Yet, with the call by Marcos and the active encouragement of the best Philippine bishops, the young priests were now able to move forward. One project quickly taken in hand was that of preparing a series of TV and Radio programs, and magazine articles, emphasizing Philippine development problems and opportunities. Another, more down-to-earth, involved the formation in every diocese of a Social Action Secretariat charged with establishing social action training centers, cooperatives, technical training programs and farmers' workshops. Such programs are in operation in wide areas of the country, though resistance is encountered among some priests and bishops, and lethargy has not everywhere been overcome.

Blunt New Magazine

Meanwhile, a sturdy Dutchman in Manila, Father C.G. Breed, has worked under the direction of Bishop Julio Labayan to establish an organ that stands

a good chance of becoming the mouth-piece of Catholic social reform in the Philippines. Called *IMPACT*, the 12page, brightly-covered monthly magazine opens its columns to letters discussing the successes and failures of Catholic projects ("The people started to work... only a few of the younger ones showed any real interest... What's wrong with them?"). It also carries reports of developments in neighboring Asian nations, and interviews with persons of importance or interest (most recently, ex-HUK leader Luis Taruc). The tone of the publication is intense, and some of its suggestions would raise hair on the heads of farmers in South Bend or County Cork. Above all, *IMPACT* concerns itself with time. "Whatever the solution," the publication says of the Philippine situation, "Church and state must act fast. The hour is late."

For some it will come as a surprise that the chosen instrument of reform in *IMPACT's* eyes in the hoary-headed idea of the producer's cooperative. Indeed, adoption by the Church of this particular

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New Direction—

(Continued From Preceding Page)

dream has raised suspicions among militant secular reformers, including Jerry Montemayor of the Federation of Free Farmers' Cooperatives ("I tell the bishops... 'You are pushing these things to evade the issue of social justice and to dodge the partisanship that the time and conditions of farmers demand of you'..."). There may be something to the suspicion where some churchmen are concerned, for the producer's cooperative is the least revolutionary of the options being mooted in the Philippines today. Yet, Father Breed of IMPACT is undisturbed by the comment. He replies, "Not every priest is capable of revolutionary action, and most of them should not engage in it. Our program, on the other hand, is one that every person can take part in, if he will."

Having replied so mildly, Father Breed pauses a moment before continuing. Then he says reflectively, "You're going to Hong Kong?... Why don't you look up Father Hogan when you get there. He used to be here, but he had to leave."

That phrase, "He had to leave," is heard again and again in discussions about Catholic clergy in the Orient. It speaks better than anything else of the high seriousness with which the new missionaries of the Church confront the problems of their people and of the world.

J.A.G.

JAPANESE ORIGIN OF FINGERPRINTING

Early Japanese documents are distinguished by handprints, affixed in either red or black ink, in place of signatures. The practice of leaving one's print upon paper was also followed at Japanese inns and hotels, where guests who lacked name stamps would frequently acknowledge receipt of mail by placing their thumbprints on a register.

The two practices indicate that Japanese recognized, long before westerners, that the whorls and lines upon an individual's fingertips arrange themselves in patterns not duplicated in other persons. Indeed, there is evidence that a direct connection exists between the Japanese custom of the last century and modern techniques of identification by means of fingerprints.

Writer Jurgen Thorwald, in his excellent book "The Marks of Cain" (Pan Books, London, 1964) relates the above curiosities in telling the story of a Scots physician, Henry Faulds, who came to Tokyo to teach physiology at Tsukiji Hospital in the early 1870s. According to Thorwald, Faulds was a proper Scot, "highly intelligent, imaginative... but also extremely choleric, egocentric and obstinate," who possessed a lively interest in everything Japanese.

In any case, the choleric Dr. Faulds one day examined some specimens of ancient Japanese pottery, and noticed that the potter's fingerprints remained visible in clay that had been set and baked centuries earlier. The observation led the Scottish physician to speculate on the character of skin furrows in human fingers, and to gather information on

AN IMPORTANT BOOK FOR THE MAN OR WOMAN WHO KEEPS AN EYE ON KOREA



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Everything about James Wade is amazing. In this age of specialization, he is one of those rare persons whose interests as well as talents are infinitely varied....

A long-time resident of Korea, James Wade has been teacher of music, composer, music and art critic, reporter, columnist, writer of serious essays and articles on social and political matters as well as short stories. A truly civilized and cultured man, his insight is keen, his perception penetrating, his heart compassionate, and his talent far-reaching.

All this is reflected in the present collection of his journalistic pieces, which also shows another side of this amazing man... a delightful and telling sense of humor. I am sure that the reading of this collection will be a richly rewarding experience.

Pearl S. Buck, Nobel Prize-winning author and humanitarian:

I enjoyed the short stories very much... Mr. Wade writes extremely well and has a sense of drama, a combination which produces a good story.

Available through AN ASIA NOTEBOOK, or from HOLLYM CORPORATION, Publishers, Seoul, Korea.....265 pp, \$5.95, post paid.

the subject.

Prints on A Wall

Not long afterward, a thief climbed over a whitewashed wall near Dr. Faulds' house. The doctor was told that clear marks of sooty fingers had been left on the wall by the intruder. He hurried over to have a look at them, and while he was inspecting the prints a neighbor informed him that the culprit had been arrested.

Interested, Faulds went along to the police station with a request for permission to take the suspect's fingerprints. When he compared them with the marks upon the wall he observed that they were quite different.

A few days later Dr. Faulds heard

that a second man had been apprehended. Once more the Scot obtained fingerprints, and this time they matched perfectly the prints appearing on the wall.

The line is direct from Faulds to modern fingerprinting technique, for the Scots medical man returned to Britain and took part in a controversy over which of two sciences—the principles of body and facial measurement developed in Paris by Bertillon, and—fingerprinting—should be adopted as the basic technique of identification to be used by Scotland Yard. The story of how fingerprinting won out in the controversy is only one of many tales in Thorwald's interesting book on an out-of-the-way subject.

—J.A.G.

Business Takes A Human Toll

By Anthony A. Carter

Sasaki-San represents the relatively unusual in Japan: he rose quickly in a corporation. Six years ago the small Japanese optical company that I was representing through Mitsubishi International Corp. won the international bidding on a major planetarium projection instrument for the city of St. Louis, Missouri. I went to Tokyo to assist in the final stages of construction and testing of this prototype instrument. I met Sasaki-San there. He had just entered the company as a worker and was employed on the assembly of the planetarium. One evening a few weeks after we had first met, we sat in a coffee house and he described his problems to me in broken English.

He had entered the company recently and his salary was very low. He told me that he had owned his own small company manufacturing small tape recorders, but the recorders that he sent to America for sale were not able to meet the specifications of the American buyers and were returned to him at his own expense. He had gambled the entire capital stock of the company on a single large shipment of recorders, and since he had no other market outlet he was forced to file bankruptcy papers, with his shipment still on its way back to Japan. He fell from status as president of a small company to a factory worker's bench in one month's time.

While I was in Tokyo we worked together for two months on the completed planetarium. Then I returned to America to take charge of installation of the instrument in the planetarium chamber. When I met him at the airport he seemed much more optimistic about his work. He had been promoted to a position of greater responsibility in the company and he had worked very hard to improve his English.

Becomes Ill

We worked on the instrument for several weeks but were not able to complete all tests before the opening of the planetarium to the public. After the planetarium was opened to the public we were forced to work on the instrument at night so that it could be used during the day for public showings. As a result, Sasaki-San was admitted to the hospital with complications of already serious stomach ulcers. He was finally forced to return to Japan to have an operation.

After the operation he returned to the optical company with a strong determination to rise through its ranks. His time spent in America helped him a great deal because his English had improved and he had also been involved in some negotiations with the city of St. Louis. This afforded him useful knowledge of Western business concepts and practices.

He worked nights to improve his written and spoken English. Because of his increasing linguistic skill, and his understanding of western ways of thinking, the management created the position of ex-

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Grim Plight of Unorganized In Japan's Union Structure

— Third of a Series —

By Len Keighley

March and April brought the customary spring outbreak of student suicides to Japan, and as usual, foreigners in the country wondered what could be so important about failing an examination. The answer is to be found in the structure of Japanese industry, which provides few rewards to workers who must enter through the back (i.e., non-academic) door.

Economists point out that until the 1920's there was considerable occupational mobility in Japan. Skilled labourers could move from company to company. During the depression period following World II however, Japanese firms began to replace skilled labourers with young school graduates. The graduates were given in-service training in the necessary skills. With the adoption of graduation-day hiring, labour mobility lessened and the practice of life-long tenure became general. In addition, the Japanese government's labour mobilization during wartime tended to limit labour mobility and strengthen the idea of life-tenure already established. Labour unions tried to counter such efforts at "rationalization" by seeking to organize workers by trade. However, the unions were strictly-regulated until 1945, and were never able to exercise the measure of influence over the labour market achieved by unions in the West. Japanese unionism developed a pattern of compartmentalization by enterprise rather than by craft or industry.

In contrast to Western industry, the starting wage in a large Japanese firm is based on educational background, rather than skill. Increases in wage depend on seniority. Therefore graduation from a good high school or university not only ensures employment by a superior firm but also guarantees a higher basic salary. Welfare benefits and retirement allowances are also correspondingly larger. On the other side of the coin, children from families in lower income brackets have a rather limited choice of employment.

Dual Structure Exists

The situation is further complicated by the dual nature of the industrial

structure. Two factors come into play here. A parent corporation uses a large number of subsidiary firms (shita-uke kōjō) in which lower wage levels and much less adequate systems of fringe benefits prevail. Secondly, within the parent industry itself there exists a dual system of regular (honkō) and temporary workers (rinjōkō). Workers in the smaller subsidiaries and temporary workers in the parent firm are the depressed fringe of an otherwise prosperous urban labor community in Japan.

Though conditions have changed for the better in recent years, rewards for workers in subsidiary industries continue to lag behind those of their counterparts in the parent firms. Working hours tend to be longer and, as mentioned, wages and benefits are on a much lower scale. (See box below for 1965 average monthly wage rates.)

Employees in small industries can also expect a much smaller allowance upon reaching retirement age. (See box below.)

In addition, statistics show that industrial accidents are more frequent in smaller concerns, where equipment is often outdated and safety precautions are much less rigid. Further, workers in small industries are afforded little protection by the labour unions. Even where unions exist in such enterprises, they are often ineffective. (See box below.)

While recognizing that the great numbers of small industries in Japan (e.g. 3,770,879 concerns with 8,289,000 employees in the two final categories of the above chart.) pose a staggering problem to union organizers, it must be admitted that this is not the only factor in the reluctance of the unions to tackle the job of organizing them.

In most modern societies, the nationalization of industry resulted in a considerable decrease in the number of small concerns. This has not been true to any appreciable degree in Japan. A dual system has been deliberately retained. It serves as a cushion to absorb economic shocks and is of distinct benefit both to

(Continued on Page Eighteen)

Wage rates by size of industry (1965)

No Employees in Firm—	1-4	5-29	30-99	100-499	Over 500
Average Monthly Wage—Total	¥23,288	¥29,504	¥35,026	¥38,805	¥44,759
Cash Earnings	\$65	\$82	\$97	\$108	\$124

Allowances at retirement

Size of Firm	Average Allowance at Retirement Age
5,000 or more	¥2,908,000 (\$8,078) to ¥4,877,000 (\$13,547)
1,000 - 4,999	¥2,574,000 (\$7,150) to ¥3,966,000 (\$11,100)
500 - 999	¥1,957,000 (\$5,436) to ¥2,845,000 (\$7,903)
100 - 499	¥1,509,000 (\$4,192) to ¥2,166,000 (\$6,017)

Percent of firms organized (1963)

Size of Enterprises	All Industries (Private)
All enterprises	27.8%
500 or more employees	60.5%
100-499 employees	38.4%
30-99 employees	10.6%
29 or less employees	3.4%

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Across Siberia by Moscow Express

By Etta M. Hesselink

When I told the travel agent that our family wanted to travel by train 6,000 miles across Siberia, the agent's face gave me a bit of a pause, but he finally composed himself and said, "Can't guarantee you a thing. One day they'll say you can do it—the next not. They haven't permitted train travel the full distance for many years so you may have to fly part of the way. In any case, to get any sort of discussion going you will have to pay several visa fees, cable fees, and deposit your passports with us so they can review them."

Six weeks later the travel bureau called to tell us the good news that we were "approved" and could proceed with details. After that everything seemed rather perfunctory—filling in the usual questionnaires about the purpose of travel, intended length of stay and information about ourselves, not only, but our parents as well. Upon receipt of the finalized travel agenda and costs, we had to pay in advance the complete bill for boat reservations, train and hotel accommodations and meals for the entire period. It was a bit unsettling and disconcerting to have the travel agent give us a few final words of encouragement as we prepared to gather up all our documents: "Never have had anyone travel in Russia yet who hasn't run into a snag somewhere. Let us know how you make out."

Strange Ship's Officer

The day before we sailed on the Russian passenger liner, **The Baikal**, from Yokohama, we boarded the ship to look about. The purser, one of the few men in the whole lot of ship's officers (who were mostly women.) was extremely cordial and showed us about with great enthusiasm. However, when we actually boarded the following day and in the ensuing two and a half days, he showed absolutely no sign of recognition or disposition to be friendly. With only three American families on board he couldn't possibly have **forgotten**. This was good psychological preparation for the remainder of the trip, however, for we found most Russians to be very cautious in their dealing with us and not at all "eager" to make contact or conversation.

Two and one half days out of Yokohama we sighted land—Nakhodka, a port about eighty miles south of Vladivostok which has since been closed to all foreigners.

Customs was a long, dragged out affair, not because they examined things carefully (they didn't), but because the right official never seemed to be around. After we finished, the remainder of the day until late afternoon was spent in seeing the sights which mostly meant going to see a big seaman's rest and recreation center where the main items available seemed to be unlimited supplies of books on Lenin or books written by Lenin. The books were in all languages likely to be used by incoming seaman from foreign countries.

Everyone who had been on shipboard

was required to board the evening train for the sixteen hour train trip to Khabarovsk, the capitol of the Soviet Far East.

Loudspeakers Blare

Nowhere did we feel the pressure of propaganda more than on that eastern edge of Russia. On the train platform the speakers blared out in English, Japanese, Korean and Chinese the latest "news" about Vietnam. Reading material was left in every train compartment (in several languages) and broadcasts were beamed in without choice. Later on in our journey we experienced none of this, but on this lap of the journey we were a captive audience.



Russians gather on the pier at Nakhodka, the Pacific port that served until recently as a gateway for tourists arriving from Japan.

Khabarovsk is the "jumping off" place for most people. Almost all tourists fly out of the city directly to Moscow (nine hours) or stop over for a day in one of the "approved" cities enroute. We spent a very full day sight-seeing until night fall; afterward we managed to squeeze out a few hours of "going it alone" that evening without someone directing us.

On of the most amazing things about Khabarovsk is that nowhere does one see a trace of Oriental influence or architecture. The observation holds true for the balance of the railroad route, despite the fact that for about half the journey you travel very near the Mongolian and Manchurian borders. Except for Oriental-type faccs, nothing reminds one of the formidable fact of China close at hand. Khabarovsk is famous for the beautiful Amur river (jammed at that time) with bikini-clad bathers, a relatively new University of 30,000 students who all live in one section of the city, and one of Russia's famed outdoor heated swimming pools. We enjoyed the wide streets, street-size sidewalks, and the lack of traffic congestion.

In fact, there seemed to be little traffic other than an occasional bus or truck. We joined the long queue of people waiting to get into the city's one department store, thinking that an exciting sale must be taking place, but to the contrary we found the goods available exceedingly drab, limited and high-priced. After viewing the museum-like interior (everything was encased under glass) we left without purchasing anything.

We were amazed at the city's late "nite-life." The streets in front of our hotel were jammed with crowds of people and the stores were all open. On our own we wandered through a well-lit amusement-type park, but were struck by the fact that the gaiety was missing which we would find in its counterpart in Tokyo. At 11:00 p.m., all activity ceased. The city slept.

Board The Trans-Siberian

From Khabarovsk we boarded the Trans-Siberian railway to begin the week's journey to Moscow. We felt the real adventure had begun! It was here that we had the first of several frustrating experiences which only confirmed my apprehensions that things could go awry. We stood in a narrow passage-way of the train arguing with the conductor, who for some reason was determined to split up our family. As is typical of European trains, the cars were divided into compartments for four people. I wanted to be with the three children and husband John would just have to brave it on his own with some Russians. For some reason the conductor was determined to divide our family three ways: each child would be off on his own. There is absolutely no privacy in these compartments—no curtains, no nothing—and I just didn't feel like sharing my life so intimately with a stranger for such a long period. Finally he gave in and John joined a peasant family a few doors down while the rest of the family unit remained intact.

The trip from Khabarovsk to Irkutsk, our mid-point resting place, was to take three days and three nights, so we settled into our compartment with some feeling of permanence. It tended to be rather stuffy since we couldn't open any windows, but after the first night our adept thirteen year old adjusted a few screws and we had fresh air when we wanted it. The oppressive heat of Siberia in summer came as a complete surprise.

A good share of the day was taken up in taking care of the fundamentals: eating, sleeping, and joining the queue for the use of the "facilities" I now know why that word is used; one has to be "facile" to use them! The "facilities" were perhaps the hardest part of the journey to take. Everything was housed in one small room and only one room was available for the fifty or more people on any given car. Whole families would line up, and mothers would take a child or two at a time in for a good scrubbing and tooth-brushing routine once or twice a day.

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Across Siberia

(Continued From Preceding Page)

Twice a day the huge samovar at the end of the car was stoked up with coal and water was heated. The conductor, or more often a conductress, would come to our compartment and serve us rather weak but good hot tea in the typical crystal glasses, set in silver canisters with handles, for only a few pennies per person. Any extra hot water left over after tea time could be used for making tea privately, or for washing. At the stations the tracks were lined with people eager to see and to sell. Passengers piled off the train to purchase warm breads, eggs, boiled potatoes, yoghurt and raw onions. Excellent spring water was available at every station.

The trip went amazingly fast. We played games, watched the scenery, all (except husband John) did embroidery work, and read. The countryside was rather monotonous, which of course we had anticipated, but we had expected at least to see magnificent virgin forests. However, since the frost line is only about three feet below the surface, most trees were scrubby-looking, with little variety other than evergreens and sickly white birches. The towns were amazingly crude, little more than groupings of rough hewn log cabins, with board roofs, split-log fences, and little sign of life or farming. Occasionally we saw rusting farm machinery alongside the track.

Disagree on Food

Details of the journey and its impressions are interpreted rather differently by the various members of our clan, but on no subject do we disagree more sharply than on the matter of food available in the dining cars and hotels. We agree that perhaps in no other country do you have to wait longer for less than in Russia. We probably also agree that what was finally served was nourishing, hearty, adequate and above all had a "stick-to-the-ribs" quality about it. Our daily fare of thick, fatty soups (borscht), fried potatoes, and rich beef didn't sit too well with all of us all the time. We received no fresh fruits or vegetables the week on the train. Canned fruits available consisted of a few pieces of tiny fruit in the bottom of the typical crystal glasses, filled to the brim with pale, watery fruit juice. In Irkutsk (mid-point) we splurged by purchasing half a tomato salad for forty cents a piece, and once along the way John managed to purchase raw radishes at a station. Somehow the raw onions otherwise available never seemed to be the answer to our cravings. The same Intourist menu appeared in all trains and hotels along the entire 6,000 miles, but in Moscow there was a greater variety of listings available.

Everyone wants to know whether we were free to look about, take pictures etc. Here is major disagreement Number Two. I definitely felt "watched" during the first part of the journey. "Guides" were kindly furnished to us all the times. Foreigners, especially Americans, are still pretty rare in that section of the country, and hence I felt they were very suspicious of us. Our comings and goings seemed to be well-noted by hotel desk clerks. Moscow, however, was quite different. There we almost had the opposite trouble



Rough timber houses and garden plots of this Siberian village are typical of those seen in the country west of Lake Baikal (photo by the author).

in obtaining guides when we needed and wanted them. As for pictures, there seemed to be complete freedom as long as you stuck to historical buildings and landmarks, which of course make for a dull set of slides. No pictures were supposed to be taken on the train or in the train yards or stations. Some men once got quite angry when John tried to snap some shots of peasant women selling food in a train station.

Shadow Has Hard Job

In the compartment next to us on the first leg of the journey were three young American school teachers who had been teaching in American military schools in Japan. They carried government passports, of course. It tested our credibility too far to believe that the one person on board that whole train who could speak English just "happened" to be in the compartment with them. The poor lady was a physical wreck by the time we reached Irkutsk three days later. The American gals kept impossible hours, made their English as incomprehensible as possible, and generally did little to make the woman feel wanted. She finally began taking refuge in our compartment where we had a delightful time discussing a great range of topics. I learned that her two children were in the "Young Pioneers", the select group of youngsters who are carefully chosen and carefully trained to be the future leaders.

I was positive the woman had been planted. The man three doors down was another matter. Either he didn't like his companions in the compartment and/or the stuffiness of being confined, or he liked looking out the larger outer passageway window, or something. The fact remained that everytime we passed or everytime we put our heads outside the compartment he seemed to be "there". He actually looked at us which was more than most people seemed to do.

Our oldest boy, Johnny, aged thirteen, thought he had a great sense of humour. He knew how hesitant I was to put both feet off the train, even during a twenty-minute station stop. Well, somewhere in the middle of Siberia the train was ready to pull out of the station when I realized that Johnny was not back in our car. I rushed to the door, made frantic motions to the conductress and yelled in my very limited German (we found we could use German better than English, especially on the Trans-Siberian railroad): "Mein Sohn ist

nicht hier!" She got the message that I was EXCITED. It seems to me she called out only a couple words, made a simple gesture and within seconds our "blue-shirted watch dog" (our affectionate name for the man down the corridor) hopped from the train, and bolted toward the station. Within seconds, it seemed, word came from eight cars down that Johnny was on board. The next time we had direct contact with our blue-shirted friend (it was easy to identify people because they didn't change clothes day or night) occurred when we disembarked from the train at Irkutsk. He helped us with our luggage and observed us until the guide led us away. No words passed between us, not even a faint flicker of a smile. Perhaps he was just a very curious, considerate man...

Cold Day in Irkutsk

Most of our day stop-over in Irkutsk was taken up with a hydrofoil boat trip down the Angara river to Lake Baikal, the deep inland lake which is said to contain as much water as the five Great Lakes in North America. We had very sweet young girl guides that day, Vala and Gala. But when we were deposited in a tiny village for "sight-seeing" for three hours, we found to our dismay that the one restaurant in town was closed and the only source of food in the whole place was a tiny store. We managed to buy some cookies, and a bottle of mineral water. Most of the time we just sat and shivered, or threw pebbles into the lake. The monotony was broken temporarily with the advent of a huge truck piled full of books for sale. Its arrival brought out the townspeople and we enjoyed watching them scramble about trying to find some new treasure. Once a month such a truck comes, we were told. Just before the hydrofoil boat returned, a group of about thirty junior-high youngsters appeared. They had been camping for two weeks and looked it! They were exceedingly friendly and openly curious about our children. During the return journey they tried out their "school-book English."

The next morning turned out to be one of our most critical experiences in the whole trip. We supposedly were to board a train at 7:00 A.M. and supposedly we also had reservations. When we tried to board they told us that only two bunks were available. There was

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Trans-Siberian

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nothing to do but sit on our luggage in the midst of the mass of commuters and wait for the next train two hours later. Vala and Gala were with us again, and they raced about madly trying to confirm reservations on the next train. Poor Vala! She took the failure of the "system" so hard I'm sure she spent most of those two hours crying! Every little while she would re-appear, red-eyed and puffy-faced, to reassure us that all would be well. When the train pulled in, you should have seen the commotion created by our problem. Russians seem exceedingly excitable in certain situations. About eight train officials jumped off, station men came running and we had a wild conversation (through the interpretation of the girls). Eventually I, the children, and fifteen pieces of luggage, were piled onto a cart that made a mad dash for the front of the train. Husband John was led off on the run toward the rear. The train was already in motion before the last child, all the luggage and myself were on board. I had barely recovered when I looked up with horror to see our part of the train pulling away from the back half. I was sure we had had it. All I could think was, "Yappari!" (The Japanese version of "I knew it!", "I told you so!") It took some convincing before I accepted the explanation that the train was just going off somewhere to be washed down. An hour later the two parts were rejoined and we began the search for Daddy. He was found ten cars down from us.

"International Incident"

The closest we came to a "happening" or international incident was when I tried to be scrupulously honest. In general all our meals were paid for in meal coupons which had (supposedly) a fixed value for breakfast, lunch, snack-time and dinner. I say "supposedly" because everybody didn't seem to have the same list of set values all along the way. We had clearly been told that two books of coupons were only half value because they were based on a child's fare, but admittedly the only evidence of this was a rather unofficial-looking "one half" written in pencil somewhere on each ticket. When I objected that a particular waiter was giving us too much credit for the coupon, you should have seen the ruckus I created. John was so embarrassed because of all the yelling, that he slipped away leaving me to try to explain!

Half an hour later I withdrew, shaky and bewildered, completely defeated in my attempt to be honest.

We have lived in Japan too long to be completely comfortable about receiving services without responding with at least some little token of appreciation, so we began our trip well equipped with what we thought would be appropriate "orei" or gifts. But we began to sense that the recipients, i.e. mostly our guides, conductors, conductresses and a few others who had been especially friendly or helpful, seemed very reluctant to accept anything. We may have misinterpreted their reactions, but we finally came to feel that if a present were consummable (for ex-

Wade's Book Under Scrutiny

By Angus White

ONE MAN'S KOREA, by James Wade (Hollym Corp. \$5.95)

In the current rash of books being put out on just about every country in East Asia there is much, as they politely say, to be desired. James Wade, a permanent resident of Korea since his return there in 1960, evidently is well aware of this. His *One Man's Korea* is not the unfounded censure or gushing PR prose we are all so used to.

The book comprises a collection of anecdotes, tales, facts, views, perceptive criticism and tall stories that are often not so tall between the lines. Wade himself anticipates us in calling it a "mixed bag." One finds, as illustration, a comparatively lengthy review of Gen. MacArthur's doings followed by a compelling bit of fiction built around mystical superstitions of the land. It is this variety and disregard for the stereotype that give the work not only its unique appeal, but a breadth of view which captures some of the feeling of the country. This, in turn, puts the more prosaic data in better focus.

In a section near the middle of the book are the *Chronicles of Castaguana*. These are an immensely humorous, yet scathingly critical series of stories built around a fictional land which could possibly be elsewhere but obviously isn't.

In this and other sketches, the author takes an accurate stab at the belligerence and naivete of certain of Korea's foreigners and their institutions. If the reader is reminded of *The Ugly American* it is not by chance.

By not attempting to define the Korean, this book comes closer to it than most others have or are likely to. Only the most genuine of sympathies could avoid any note of cynicism in looking at a society this honestly: the character of the people is not lacquered in glossy terms of "goodwill" but allowed to portray itself through many diverse

ample chocolate), it was readily accepted, but anything tangible such as a Japanese fan or "kokeshi doll" (carved wooden dolls famous in Japan), posed a problem to them. In one case there was a downright refusal.

If they did accept something, it seemed they felt they had to respond in some way. We collected a few trinkets and Russian coins in this way. One gift an old woman tried to give me was intercepted by our guide. It was a beautiful picture brochure of the Lake Baikal area. The guide hastily paged through the booklet, showed the woman something and then apologized to me by saying that she didn't think we would find it very interesting because it was all in Russian. However, I had caught a glimpse of what evidently disturbed her. I think the book contained diagrams, pictures and statistics on the huge hydro-electric network system in the Lake Baikal area and she didn't want us to have that.

The last half day before reaching Moscow you could feel the mounting excitement of anticipation among our fellow

sketches and skits.

James Wade served with the U.S. Army in Korea before engaging in a wide field of activities during his eventual residence there. He obviously knows more than one side of his subject. In *The Anti-American Americans* he cleaves through the subtle divisions among his countrymen in their world of smug privilege and sullen envy.

It is a lot to expect of a book, that it should capture and convey the mood, the character, the very essence of a country, along with a rundown on the politics, tourist attractions and hardships of the place.

One Man's Korea, blithe and witty, shrewdly perceptive, does this to the extent that a book can. It is indeed the view of one man; and is therefore human. How else is one going to do a thing so formidable—to write a book about a country.



James Wade, author of "One Man's Korea."

travellers. A great many of them had made the trip non-stop from various points in Mongolia or Siberia. Moscow, the "mother city" and symbol of all that is great in Russia today, provided an occasion worthy of changing from "travel dress" to "Sunday best." Now nobody could remain passively inside the compartments. The passage-ways were filled with people chatting excitedly, as unmistakable signs of our destination's end came into view.

Suddenly we were there. We had barely set foot on the platform when a small, mousy-looking man came up to us and indicated that we were to follow him. He spoke no English. His only objective seemed to be to guide us post haste to the hotel, where he delivered us with great dispatch. We unloaded unceremoniously. No open arms to greet us. No half dozen smiling kimono-clad hotel maidens there to carry our luggage. No welcome words of comfort, "Yoku irasshaimase... Otsukaresama deshita..." (Welcome, weary travellers!) It would have been such a nice touch...

Four Hours to Eternity

By James A. Gittings

Last October Japan mourned the passing of ex-Premier Shigeru Yoshida, considered by many to be the architect of the nation's postwar recovery. Almost lost amid reams of world press articles recording the statesman's death and subsequent "non-religious" state funeral was a report that Mr. Yoshida had been baptized. Baptism had been administered approximately four hours after physicians declared that he was dead.

The story, one of the most curious theological tales of the century, began at the Yoshida villa at Oiso, two hours from Tokyo by train, shortly after twelve o'clock noon. Presiding over the household was **Korin-chan**, a celebrated geisha of the old, artistically accomplished type, with whom Mr. Yoshida had formed a long and exclusive attachment after the death of his wife. Physicians announced to the still-beautiful Miss Korin that the former Prime Minister was dead. Immediately she made efforts to reach Mr. Yoshida's daughter and long-time private secretary, Mrs. Kazuko Aso, at Tokyo. The telephone connection was delayed for a few minutes, but eventually Mrs. Aso came on the line and was informed of her father's demise. She made plans to leave

for Oiso at once.

Before departing from Tokyo Mrs. Aso placed a telephone call to a friend, missionary priest Bede Fitzpatrick, whom she desired to come to Oiso to her father's bedside. Father Fitzpatrick was not at home, however, so the former statesman's daughter turned to her husband, cement manufacturer Takaiichi Aso, to ask whether he knew a clergyman who might be summoned. Though not a Christian, Mr. Aso reminded his wife that the two of them had met a Father Stephen Fumio Hamao while in Rome in the late '50s, and that Father Hamao had now returned to his native Japan. Thereupon Father Hamao was contacted, and agreed to travel at once to the former Prime Minister's home.

The 38-year-old Roman Catholic clergyman arrived at Oiso between 4:00 and 4:30 P.M., almost four hours after Mr. Yoshida had expired. He was met by a request that he baptize the one-time leader. Recalling the moment, Father Hamao says, "I looked at him; I could discern no life; the physicians had said that he was dead. But I recalled that death is a process, just as living is; that one organ dies, and then another. And I remembered

that Japanese civil law recognizes this fact, forbidding the cremation of a body within 24 hours of death lest life be hidden within it. Finally I concluded that Stephen Hamao, at that instant, could not insist that the Premier's soul had left his body."

He telephoned his Archbishop—a personage who, in Tokyo, is Peter Tatsuo Cardinal Doi. The Prince of the Japanese Church heard a brief report from the priest, including a recommendation that the Rite be performed. According to Father Hamao, Cardinal Doi gave positive and vigorous assent, remarking "Four hours after, or eight hours—Baptize him". Obeying the order, Father Hamao made only one gesture toward his reservations about the act, adding the Latin words "Si tu es adhuc vivus" (If you are still alive) to the solemn "Ego te baptizo in nomine Patris et Filii, et Spiritus Sancti". The additional phrase, though seldom used, is traditional in Catholicism and makes of the Rite a Conditional Baptism.

When briefly reported in the Japanese press, the Baptism of ex-Premier Yoshida generated considerable private comment. Non-Christian Japanese admirers of Mr. Yoshida were surprised at the news, never having noticed a religious bent of mind in the colorful, hard-living former Premier. They were unanimous in attributing the decision to Mrs. Aso, who is known as a fervent Catholic laywoman. Foreign priests in Japan were generally startled at the lateness of the action. Some Protestants—not many—sneered at an alleged "flexibility of Catholic doctrine where Prime Ministers are concerned".

To all such suggestions of alarm, anger or disdain, Father Stephen Hamao turns a gentle answer. Himself a convert to Catholicism (twenty years ago, at the age of seventeen), Stephen Hamao is not one to take the Rite lightly. He explains his action:

"In the case of Mr. Yoshida there was clear evidence of his prior intention to be baptized. Mrs. Aso, as you know, had been after the old gentleman for years to enter the Church. On each occasion Mr. Yoshida would turn to Mr. Aso—he was very close to his son-in-law—and make a joke of it. 'I'm going to be a thief of paradise', he sometimes remarked, meaning that he would wait until the last moments of his life before being Baptized."

The serious young priest paused to consider: "This attitude—the desire to copy the thief on the cross in waiting until the end of life—is not rare among Japanese men. Frequently my countrymen look with disfavor upon the disciplines the Church imposes—attendance at Mass, confession and so on—while assenting to the Church's moral and religious teachings. For Japanese priests, it is a familiar response.

"But Mr. Yoshida had been sympathetic to the Church for a great part of his life. His wife was a Catholic. Of his four children only one, the literary critic Kenichi Yoshida, is hostile to Religion. Two of Mr. Yoshida's daughters were baptized when the family was in Rome, and his second son's children are Catholics one and all. On at least two occasions the former Prime Minister attended the Baptismal service of his children and grandchildren. One of the family recalls him saying that if he became a Christian he would choose the name

(Continued on Next Page)

Tokyo's First Skyscraper

Tokyo's first giant skyscraper is open for business—and what a mammoth business it is. The Kasumigaseki Building towers 147 meters above the city, a total of 36 stories. The new building contains 156,000 square meters of floor space—an area more than adequate to accommodate 15,000 office workers and 50,000 daily visitors.

The Kasumigaseki Building officially opened its doors on Thursday, April 18. When filled the structure will be occupied by three floors of shops and 33 floors of offices. Service is provided by 29 passenger elevators, 3 freight elevators, and 8 escalators. Underground are parking slots for 580 automobiles.

One of the more difficult problems faced in the design and construction of the Kasumigaseki Building was posed by the Kanto area's frequent earthquakes. Planners for the giant new skyscraper took as their test standard the tremendous El Centro, California, earthquake, 3.3 times stronger than the Great Tokyo earthquake of September 1, 1923. According to a report carried by the JAPAN TIMES, the Kasumigaseki Building will withstand a shock twice as severe as the El Centro quake, and six times the magnitude of the quake that once levelled Tokyo.

To protect against disasters by fire, the Kasumigaseki Building is equipped with sprinklers—10,000 to a floor—that go off automatically when the temperature of a room exceeds seventy degrees centigrade. There is also a fire fighting force, and smoke detection equipment.



Kasumigaseki Building.

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Four Hours—

(Continued From Preceding Page)

"Joseph". It is, by the way, the Christian name I bestowed upon him at Oiso."

"Finally", Father Hamao concluded, "there is the additional evidence of prior intention that is to be found in the cemetery at Aoyama, in Tokyo. As you may have heard, Mr. Yoshida lies between the graves of his wife and a favorite grandson. Both of these graves are crowned by crosses. Since they are located in the Yoshida family plot, the crosses could not have been erected without Mr. Yoshida's permission".

An interesting sidelight to the Baptismal story is provided by the dismay of Japanese journalists at learning that an "ordinary" priest had provided the sacrament for a former Prime Minister. To the Japanese pressmen the fact seemed out-of-keeping with a Prime Minister's dignity. Though Stephen Hamao, with 12 years of study in Rome, hardly fits that "ordinary" designation, he is by function a secular priest of the Tokyo Diocese, one of the infantrymen of the Church. He smiles tolerantly over the journalists, remarking "They will never understand the relationship of a priest to a man and to God at such a time."

As this interviewer prepared to leave the chancery at Tokyo's Roman Catholic Cathedral, Father Hamao had a second thought. "It bears remembering that there are three types of Baptism recognized by the Catholic Church", he said. "One is by water, usually administered by a priest. Another is by blood—the automatic Baptism of a martyr at the moment of his death for the Faith. But last of all, for people who are outside the reach of the Church's servants at the time of death, there is the Baptism of Desire. I am not sure that Mr. Yoshida's soul was in his body when I baptized him at Oiso. But I am certain that the old gentleman intended to be baptized before his death, and that to my mind makes it certain that he departed this life as a Catholic and a Christian, under the Baptism of Desire."

Sailors Spend Twenty Million

US military spending in the Philippines amounted to \$149.9 million in 1967, according to American embassy sources in Manila. In addition, US Navy estimates indicate that sailors on leave in the Philippines spent almost \$20 million during the period.

New Union

Sokagakkai, Japan's militant Buddhist laymen's organization, is in process of creating a new labor union. It is not yet clear whether workers who do not belong to Sokagakkai will be eligible for membership in the union.

Ryukyu Population

The Ryukyu Islands have a population of 1,200,000. Okinawa, Miyako and Yaeyama islands, under US administration, account for three quarters of the total.

Tokyo Reactions To Assassinations

Martin Luther King has been in his grave for three months or more, but we feel that we should inform North American readers how it was in Tokyo on the day he was shot.

It was a beautiful day, that Thursday (Friday, Tokyo time). The cherry trees were puffs of pink and white in lanes of the capital, and many Japanese had taken leave of their offices to go on family excursions into the parks and countryside. The mood was one of euphoria, for with spring had come new hope that the Vietnam war would end. On radio and television, hourly announcements reminded citizens that a mammoth American Products Fair would open next day, and many planned to attend.

Then, toward noon, the news spread in whispers along Tokyo streets. "Martin Luther King has been shot in Memphis!" —"Is he dead?"—"Yes, he is dead."

First reactions were the most painful

for citizens of the United States. Our friends, ever courteous, would not look directly at us as they told the news, lest we be embarrassed. Later, after official reactions to the tragedy had been broadcast, a few people—mostly the brash or very young—ventured to comment. "You Americans are either good or bad," said a young woman who works for me. "There doesn't seem to be any in-between."

Expressions of shock were read over the networks. The Government reacted, and then the Opposition. Tokyo clergymen announced that joint memorial services would be held. Labor leaders, fraternal organizations and commercial groups recorded their feelings of horror that the Nobel prize winner had been slain.

I walked to the corner of the Asahi Shimbun building on the edge of the Ginza. There, on a platform beside

(Continued on Next Page)

Haile Selassie in Korea

When Ethiopia's venerable Emperor Haile Selassie paid a formal state visit to South Korea May 18-21, he became the first African head of state ever to call on this erstwhile "Hermit Kingdom."

For those who wonder what possible connection can exist between the ancient African monarchy and a developing Asian democracy, the answer is, Quite a bit. Ethiopia sent troops to Korea under the U.N. banner during the Korean War. They fought bravely throughout the campaign, and one of the Emperor's purposes on his visit was to dedicate a monument to fallen Ethiopians at the provincial capital of Chunchon.

On a more practical level, the conferences between Haile Selassie and Korea's President Park Chung-hee were intended to advance trade and cultural ties between the two nations, which already have exchanged ambassadors.

Korea sells to Ethiopia, for instance, a considerable quantity of transistor radios. In addition, the African state is interested in obtaining Korean technicians and teachers to assist her belated bid for modernization.

The 76-year-old Emperor, known to history for his defiance of Mussolini's ruthless invasion of his nation in the 1930's, held to a tight schedule in Korea. Elaborate welcoming ceremonies at City Hall Plaza were cancelled because of much-needed rain (an imperial boon that Haile Selassie seemed to bring with him), but there were receptions, banquets, conferences, inspection trips and a folk-art festival of Korean music and dance.

Still alert and erect, vigorous and commanding in motion or repose, the "Lion of Judah" linked his kingdom firmly with one of the few nations on earth which can claim a history as long as that of Ethiopia.



HHH Emperor Haile Selassie chats with President and Mrs. Park Chung-hee at Seoul's "Blue Palace" executive mansion.

Here and There —Hongkong—

Hongkong in early summer was a city that could not make up its mind about its future course.

Tourist publications of the port city reported glumly that March arrivals were down (except for European tourists) by substantial percentages from totals of last year. Westerners in town determinedly repeated the argument that Red China cannot afford to absorb the city for fear of losing hard-currency earnings, but they noted with concern that Peking again was protesting the presence in port of American warships.

Among middle-class Chinese, and especially among technical employees of western firms, a tendency was evident to step up the search for a means to emigrate, with many planning a move to Taiwan. The Chinese pointed to a decline in commercial construction, and the increasing pace of underground organization going on among the poorer elements in the population, as evidence that increasing economic and social difficulties lay ahead for the city.

Notebook observes again, as it has before, that Hongkong's discouragement is a reason for tourists who are men of good will to schedule a stop in the city. Hongkong remains a tourist and shopper's paradise. A dollar spent in Hongkong shops purchases good merchandise first of all, but it also provides cheer for a population that has had much to bear.

—Manila—

Since much has been written here and elsewhere about defects in the Philippine democracy, it is time to enumerate a few of its strengths. They include—

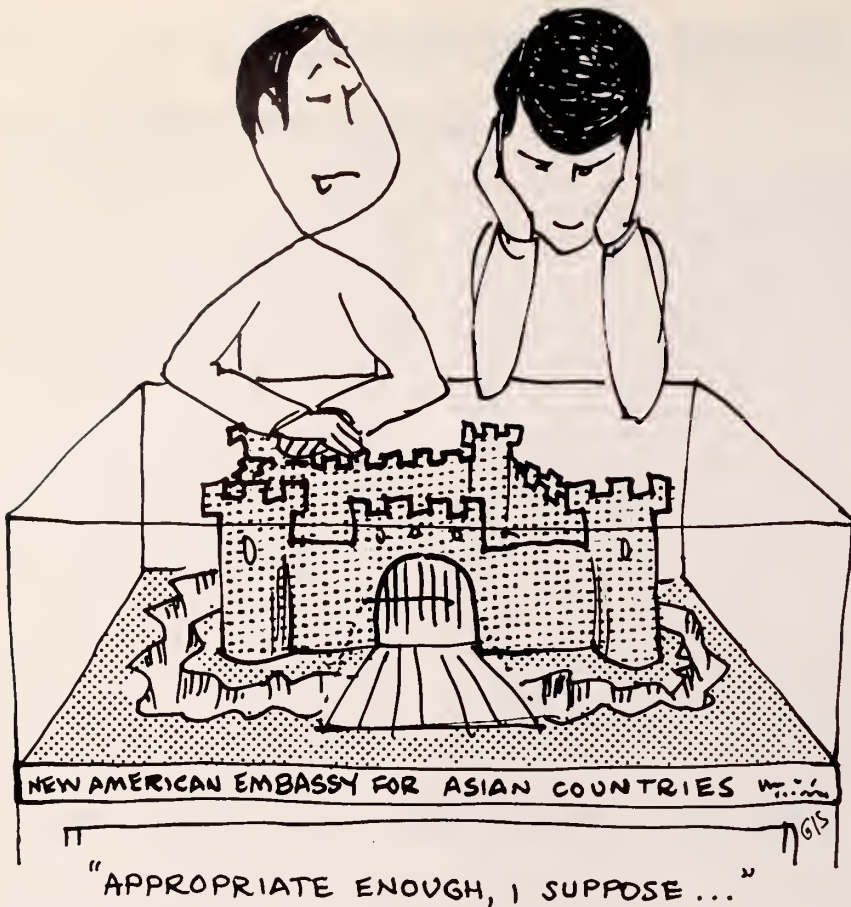
Functioning democratic electoral structures which have carried the nation through election after election without triggering the coups and counter coups that plague Philippine neighbors to the southwest and west.

A social system that absorbs individuals fortunate enough to gain wealth, strength, education or honors, regardless of their origins. In a way that recalls the United States of three decades ago, the doors swing open automatically for the son of a successful racketeer, contractor or fisherman. The problem, of course, is the limited number of opportunities to become affluent.

A service-oriented educational system that deplores intellectualizing for the sake of intellectualism. Most Philippine scholars do not thrive upon theory, especially in the social sciences.

Now he is gone, like his brother and like Martin Luther King. On television sets of Tokyo the cameras reel off scenes of grief and violence in America.

Pondering those scenes and their exposure before the eyes of Japanese, an American tastes a special bitterness that is directed at himself. So many of us have acted at one time or another like teachers. But there is nobody more contemptible than a teacher who has demonstrated that he is a fool...J.A.G.



"APPROPRIATE ENOUGH, I SUPPOSE..."

Assassination—

(Continued From Preceding Page)

storm troopers, stood Akao Bin, a Japanese fascist who is not taken seriously by most people in this country. Bin was waving an American flag and calling Japanese to engage with the Americans in joint struggle against Communists. Usually bystanders laugh at the noisy little man, but that day they looked at him and his flag with hostile eyes, in silence.

Back home that evening, Armed Forces Radio carried a report that Vice-president Humphrey had termed the King killing a "national shame." I am not sure that the Vice-president, or any citizen on the American side of the Pacific, can really know how great a shame it was.

But we knew, we Americans in Tokyo, that day.

June 6, 1968—The news has just come

in preposterous repetition; Martin Luther King was not to go unaccompanied. Now Robert F. Kennedy, too, is dead. This thing is like a recurring nightmare, with only the scene shifting from sleep to sleep. One wonders how long we can go on registering shock or experiencing disbelief.

Yet, in Tokyo, today's news was received differently than the bulletins that came from Memphis. When Dr. King was slain our Japanese neighbors were kind enough to speak with us in sympathy, but this time they are silent; when the Negro leader died the shade of John Kennedy was evoked in conversation, but this time there are too many ghosts around.

REACTION AMONG TOKYO AMERICANS

Though the lethal shots were fired in California not long after midnight, it was afternoon here when the first bulletins were heard. Therefore Americans in Tokyo learned of the shooting while their relatives back home still slept. There was a great deal of telephoning back and forth within the community, and the switchboard at the Embassy was immediately swamped. Over most Americans swept a renewed tide of the heaviness of spirit that has been common overseas this year. The truth is that most of us have felt guilty about being away from home during a time of crisis. Now that the crisis has drawn additional blood, the feeling intensifies.

Robert Kennedy was popular in Tokyo. On a visit a few years ago he made a particularly vivid impression upon young people, and their devotion to him has been increased recently by the Senator's leadership of the Vietnam peace campaign.

VISITING JAPAN?

The Public Relations Bureau of the United Church of Christ in Japan will arrange visits to western-related universities, schools, churches and social work institutions.

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Hungry People

World food production must increase at more than twice the present rate if mankind is to feed itself adequately at the end of the century, according to findings of a seminar held recently at Australia's Academy of Science.

Crop Disease

Coconut rot is killing thousands of trees in Laguna, Philippines. Approximately one coconut tree in every five has died in a single barrio (San Cristobal).

Fake Money

Counterfeit 20 Peso notes are in wide circulation in the Philippines. The fake money is thought to originate in Hong Kong, where a gang of counterfeiters was recently apprehended.

Student Newsmen

Journalism students at Silliman University, Philippines, are assigned to summer internships on big-city newspapers. Students in this year's crop are working with the French News Agency (AFP), the Bohol Chronicle, the Cebu Advocate, and other newspapers.

Tourist Bargain

The Pataca, basic unit of currency in Macau, is pegged at parity with the Hong Kong dollar. Tourists visiting Macau find Hong Kong dollars accepted by shops, so there is no need to change money before arrival in the Portuguese overseas province.

The Unusual Miss Berni Marsh

Perhaps you think the new coffee house ministries are a last and not very practical refuge for otherwise unemployed evangelists and missionaries. That's what I thought too, until I met Miss Berni Marsh.

On the day after one of Yokohama Chinatown's recurring battles between Maoists and Nationalists, I went to the ghetto quarter of this Japanese port city to check out a story. A friend had asked whether I knew a "crazy western woman" who was engaged in rehabilitating prostitutes in Chinatown. She was to be found on the second floor of a crumbling walkup in the heart of the tense district, and there were three other women—one of them newly reclaimed from the streets—who shared a small apartment with her.

Berni Marsh, it developed, is a Birmingham (Ala.) girl who once (1951) travelled proudly as a Fulbright scholar to Exeter University in England. After spending a year studying Literature among the British, she returned to teach school in her native city. Thereafter she enrolled in Birmingham's Southeastern Bible College, and eventually came to Japan in 1955 as a missionary of the Women's Union Missionary Society. She began her career in a teaching situation similar to that in which most single women missionaries are placed, and barring an unforeseen development occurring during her first furlough, she might have ended her days as a school marm in a Yokohama Bible school operated by the Women's Union.

Unusual Experience

That unforeseen development was an off-beat (or is it on-beat?) spiritual experience known to the world's Pentecostals and similar groups as a "second blessing", or "speaking in tongues". It occurred, according to Berni, after a period of depression during which, on furlough in 1961, she looked back upon her first term. After the experience Berni returned to Japan possessed with what she terms "new strength and evidence of God's power". Unfortunately, her work at the Bible school brought her into tension with individuals who did not believe that speaking in tongues is to be desired in modern worship.

She resigned her post, becoming a "faith missionary". In this financially uncertain occupation she learned first of all that she must throw away her budget book, since sums sent to her varied from lows of \$80 per month to as much as \$400. In much reduced circumstances Berni remained in Yokohama, helping in a coffee shop that had been established by a Chinese Christian, and spending late-night hours searching the alleys of Chinatown for women seeking an escape from the prostitution racket. Since debt played a large part in binding such women to their occupations, Berni spent large portions of her monthly income paying-off an assortment of "mama-sans" and panderers to secure the release of the girls she sought to serve.

There were many trials for the Alabama girls in her first independent years, but there were victories too. Such "victories",

as Berni counted them, were measured in numbers of individuals who made Christian professions. To these, or in place of them, more secularly minded individuals might have added the foundling children whom Berni rescued and placed for adoption, a fugitive murderer she persuaded to go and make his peace with the law, and a young woman, Teruko Kawashima, whom she trained and later welcomed (with a magnanimity that is tragically lacking in some missionaries) as a co-laborer and equal partner in all her undertakings.

Uses of Misfortune

For Berni Marsh a misfortune is an event which is to be studied for evidences of new opportunity. On the evening I first visited her she had just learned that the lease on her apartment would not be renewed. She was troubled: where should she go? Then her face cleared: "I have been thinking about those young people over in Shinjuku", she said, mentioning an entertainment area in nearby Tokyo that has become a center for drug addiction and a haven for Japanese beatniks and runaways. "Perhaps I should move over there and see what is to be done."

Two weeks later a postcard arrived from the energetic woman, "Kawashima-san and I have secured the second floor of the new Gold Coffee Shop, near Koma Stadium", she wrote. "We have guaranteed the owner ten thousand yen in business between 7:30 and 9:00 every other Tuesday night. In return we can run any program we like."

With so direct a pitch in hand, this writer visited the new Gold Coffee Shop the following Tuesday and every other Tuesday for two months. Berni and Teruko Kawashima stood in front of the establishment, buttonholing Tokyo young people of every description and economic bracket as they promenaded through the streets. Upstairs, on the second floor, a girl's trio and a really good guitar player offered Gospel music, in a country-and-western style, to the Japanese audience. It was evident at a glance, that first evening, that Berni and her friends would not have to pay much on that ten thousand yen (\$27.00) guarantee.

In March, the Christian Hour moved from the New Gold to more plush quarters on the fourth floor of the Miyako Coffee Shop (Kabuki-cho 15, Shinjuku; Tel: 200-6402.). There, still on Tuesday evenings from 7:30 to 9:00, Berni and company present an evening of music, preaching and conversation to a mixed crowd drawn from streets and alleys of Shinjuku. In this writer's opinion, Berni's preachers talk far too long. But the crowd doesn't seem to mind, and there is always Nathan Brooks with his rich voice, and his guitar, to sing "This Land Is Your Land", "I Saw The Mountain", "We Shall Overcome", and the theme song of the coffee shop, "What A Friend We Have In Jesus". For long after the "hour" is over, the place remains packed, with entertainers and speakers

(Continued on Next Page)

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Business Toll—

(Continued From Page Nine)

port manager and placed Sasaki in the job.

The export department has problems which increase the work load on Sasaki-San heavily. He must type all the English letters himself; he must write and type the instructional material that is sent with each instrument; he prepares the orders for shipment with all of the volumes of paper work related to export and import licenses, bills of lading, letters of credit, and order forms. Moreover, all of the equipment that he ships is highly complicated and sophisticated, requiring complete packing labels as well as tax exemption notifications. All this he does in English, on a small portable Japanese typewriter, without the help of a secretary.

Too Much Work

Recently, Sasaki-San told me that he was very tired and very much overworked. On the day we talked, for the first time, the president of the company had invited him in as one of the principals in a top level international business consultation. Not only had he gone up the company ladder rather rapidly, an amazing feat in Japan, but he also had come to be a trusted consultant to the president.

Sasaki-San has acquired all of this, however, at a price. His marriage is not going well, he is drinking more and more, he is unable to relax and sleep at night, and his wife has left him several times. In fact, he is consulting with a lawyer about possible divorce. The only considerations that prevent a final break in the marriage are his child and the question of what such an action might do to his career.

He had done so well and carried so much responsibility that the company keeps giving him more areas of responsibility. He receives increases in salary but no help with his increasing work load. He has asked for help repeatedly, in the form of a secretary and a new typewriter, but the company will not provide these because of the extra expense involved. As a result he has no time of his own.

He admitted to me that with success, salary and position, he feels that he has made a mess of his life.

Berni Marsh—

(Continued From Preceding Page)

joining the guests in the booths for discussions of religious and personal matters.

Success has emboldened Berni and her friend Teruko Kawashima. Between July 9 and August 10 they will extend their schedule to three nights a week—Tuesdays, Thursdays and Saturdays—in an attempt to keep vacationing students occupied. A former night club singer from Texas, Tom Burleson, will join the crew.

On Top Once Again

Once more Berni Marsh is counting her victories—or God's victories, as she insists. Again she means that so-and-so

Japan's Union Structure

(Continued From Page Nine)

corporate management and organized labour. It will most certainly be retained as long as possible. However, the tight labour market (Japan is close to full employment—less than one percent of the labour force is unemployed.) or a change in industrial relations could bring about modifications as time goes by.

Satisfactions Provided

It is true that in some ways work in the smaller plants provides satisfactions unknown in the parent companies. In the first place, there is much more labour mobility. Secondly, there is more room for the skilled worker who takes pride in the quality of his work. Further, promotion is more likely to come on the basis of skill. Men have been known to leave larger plants, accepting a lower scale of wages and benefits, in order to enjoy this work-satisfaction. With increasing modernization of even the very small plant however, this aspect is subject to rapid change. In any case, there is little doubt that employees in subsidiary industries are treated as "second-class" workers and, because of the small degree of "upward mobility" in the industrial system, the workers' children by and large will meet the same fate.

Workers in small firms are better off, however, than the day-labourer (*rinjikō*) who, together with "outside" workers (*shagaikō*) form about 15 to 20 percent of the total number of employees of most large firms today. In the early days of industrialization in Japan, there existed a "pre-modern" system of labour-contracting. A boss-labourer (*oyakata*) made a labour contract with a parent firm. He then hired men to do the work assigned by the company. The "*oyakata*" rather than the firm was responsible for the welfare of his men and together they formed a closed society within the larger unit.

Elements of this traditional system existed in modified form in most large pre-World War II establishments. The foreman functioned as "*oyakata*" and had a large measure of control over blue-collar workers, extending even to their personal lives. Occupation reforms in the 1940's "democratized" the system and it has all but disappeared. However, in its place has emerged a new procedure and a new type of worker.

The "outside worker" (*shagaikō*) mentioned above is a worker who is on the payroll of a subsidiary firm but actually works on a more or less permanent basis in the parent firm. The "*rinjikō*" is a relatively recent development. These workers are employed directly by the parent company. When they are hired

has started to go to church, or that so-and-so has made a Christian profession. And once again, too, an outsider may add that a lost 16-year-old from Osaka has been shown the way to decent employment, that a prostitute has left the streets, and that a young man has kicked, at least to this writing, his habit of going on periodic alcohol and marihuana binges.

there is at least a tacit understanding that as far as possible their employment will be more or less permanent. Though they are normally assigned work that requires no particular skill or long experience, their tasks differ very little from those of many of the "regular workers". However a "*rinjiko's*" wages are much lower. Where the average monthly wage for permanent employees was ¥56,379 (\$157) in 1965, *rinjikō* received ¥23,503 (\$90). Further, they are not permitted to join the Labour Union of the enterprise for which they work. In most cases also, the firm is under no obligation to provide benefits or retirement allowances.

Rinjiko are the first victims of economic recession because, unlike regular employees, they can be discharged at any time. There is no doubt that the relatively low cost and large number of such temporary and outside workers make possible the system of life-long employment from which only regular workers benefit. This accounts for the reluctance of both management and labour to make any extensive changes in the system.

As already indicated, the labour market in Japan has always been controlled by the employer. The existence of a "free" labour market would make the continuance of the "*rinjikō*" system impossible and rectify many of the inequities of the present dual system. Reorganization of the Labour movement on the basis of "trade" rather than "enterprise" would contribute to this end. However, resistance to reform is strong, even among the workers. We have commented that the retention of the dual system of industry in Japan was deliberate and this is true. There is no doubt however, that

(Continued on Next Page)

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Union Structure—

(Continued From Preceding Page)

as a social phenomenon, the present system has grown rather naturally from roots in traditional Japanese society. It has peculiarities incomprehensible to most Westerners that no "crash program" of democratization could have hoped to eliminate. However, a growing technological society dictates new ways; the process of adaptation and modification will continue.

(All statistic in the above article are culled from JAPAN'S LABOR STATISTICS 1967, published by The Japan Institute of Labour. The equivalents are to the nearest dollar at the rate of 360 yen to the American dollar. Readers are referred to the JOURNAL OF SOCIAL AND POLITICAL IDEAS IN JAPAN, Vol. III, No. 3, for further information.)

Church Leaders Escape Purge

Official lists published in Peking recently showing names of "revisionists" purged during the Great Cultural Revolution, carry no names of top men in the Government-backed Chi Laap Kaau Wooi, Three-Self Church.

Although many pastors and members of Three-Self congregations suffered during the Cultural Revolution, with their church buildings either closed or requisitioned as offices and dormitories for use by Red Guards, it appears that top-echelon leadership remains intact.

—Michael Browne

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ANGLES by Jim Gittings . . . in a far corner

A friend in the Philippines takes us to task for our comments about Ignacio Lacsina (NOTEBOOK, April-June issue). He states, in obvious reference to corruption in his nation's labor organizations, that "Lacsina is the only Philippine labor leader who will die a poor man."

Because we know nothing about the ultra-leftist Lacsina's finances, the remark must remain unconfirmed here. On the other hand, companionship will be welcome in the poverty-stricken old age that stretches ahead for Notebook's publisher. Therefore we record the observation about Mr. Lacsina, because it originates with a good man and an acute observer.

On numerous occasions in recent years your columnist has been greeted by strangers with more deference than is due to a writer of his limited abilities and reputation. Such is the nature of the ego that the attention went unquestioned, at first, though it was puzzling to discover that the name "Gittings" rang a bell with such hard-case types as South Asian politicians.

Eventually we tumbled to the cause of the confusion, and have endeavoured

to correct it. With this issue, the first edition of Notebook to appear on newsstands of Hongkong, the matter becomes important once again. Loud and clear we say to new readers in the Hongkong area that James Gittings, the publisher of NOTEBOOK, is NOT the erudite and well-known John Gittings whose byline has come to stand for informed and perceptive reporting on East Asia in the columns of the Far Eastern Economic Review. More's the pity, for us.

The Korean Government have set up gambling casinos and slot machine parlors to milk tourists, merchant seamen and soldiers of spare change. To somebody, somewhere, it must have seemed a good idea to put the Government into the gambling business, provided Korean citizens were excluded from the tables.

Like all official actions undertaken to exploit strangers, this one has boomeranged. In Pusan, Taegu and Seoul one can observe Korean young people, many of them in the drab clothing that indicates marginal economic status, slipping into the slot rooms to pour away their wages.

READERS COMMENT

Korean Horatio Alger Cited

Sir: "Your article on Korean intellectuals was read here with interest. By my estimate, on the basis of answers to questions I have directed to Korean students, the ratio of support/opposition for and against President Pak Chung Hee's regime is about 70% in his favor....

"I recall that one passage in the article indicated that a Korean's chances of economic betterment are dependent upon family position in society. A friend of mine told me that his former high school teacher (a very poor individual not long ago) is now a vice-president of Korean Air Lines. That's quite a breakthrough, and there are a number of other rags-to-riches stories that could be told. In all the cities the growing strength of the middle class is much more obvious now than it was a few years ago.

"Notebook's articles, with one exception, reach much the same assessments...that I would make. The facts, whether palatable or not, certainly seem to be there in every story."

Hakata

William R. Bruton

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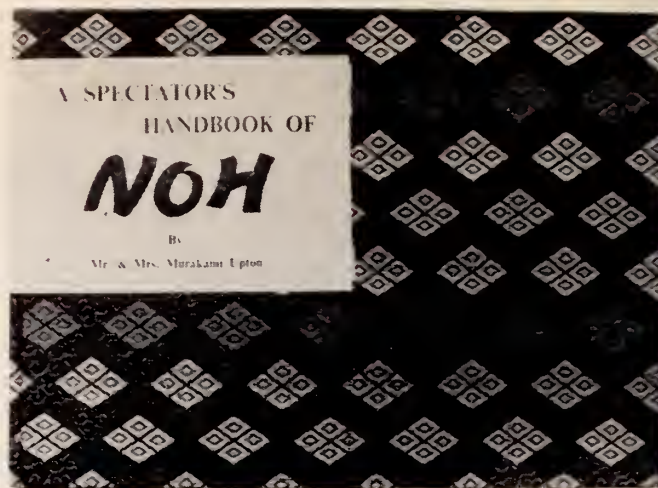
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or
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Letters to the Editor

(Continued From Page 2)
government is corrupt. Is that true?"

A. "Yes."

Q. "How is that?"

A. "About 80 per cent of the government employes had been educated in America."

His sarcastic remarks lost him his second term election, it was known afterwards. America is a free country where the irresponsible students are liable to say anything they choose.

What little I know today, I owe everything to the mission school I attended, then I went to America in 1909 without a passport and spent some 10 years, visiting almost every state.

Not a single policeman came round to ask my name, while in Korea that time, the Japanese pestered everywhere. I lived in Arkansas for some time and I found that the people of that state were the most hospitable. Only pleasant memories linger thru my life.

I took a course in journalism at Ohio State University in 1911. Upon returning home, through trials and tribulations, I had to fight against Japan. After liberation I released the Associated Press service in Korea for more than 10 years.

So today I am an old-timer in news media. With my modest background, I am in a position to speak toward America, other than derogatory things.

I've a daughter who spent altogether eight years, studying at Briarcliff Junior College, then in her college course two years at Barnard; naturally she received a BA from Columbia, an MA from Brown and a PhD from Bryn Mawr.

Thus she obtained the highest education that any girl would wish, even an American girl, at the expense of the good American people.

Her father had no means to support her schooling; a refugee from Songdo, where he used to be in better circumstances. He lost everything to the Communist gang.

Thru power politics, we the small fish like Korea suffer the most. Songdo, my town is below the 38th parallel, yet it has been under the enemy nearly twenty years already.

Under the able leadership of President Chung Hee Park the first five year plan had amazing success and we are pushing the second five year plan. No other President ever accomplished so much in such a short time.

Moreover, President Park dispatched Korean troops to help the Vietnam war, disregarding some objections. This sort of objection may be similar to the students who say derogatory things about America.

Dear Madam: A Korean who dies in the battlefields of Vietnam is sacrificing himself in the place of an American GI. A Korean boy is as much to his Korean mother as a GI to his American mother.

American taxpayers' money is not spent in vain. In our way, we try to pay back a little for what you Americans suffered during the Korean War.

Our army in Vietnam is fighting as bravely as any other soldiers. President Park's gesture has been accomplished with great success.

Besides the American national defense line used to be on the western coast but it has been extended out to Far East, so we are fighting our common enemy together.

In 1882 Korea and America concluded a treaty of amity which was a mere scrap of paper until President Harry S. Truman came to power to help Korea in the true sense of spirit of the treaty.

Howard Taft, then the war minister under President Teddy Roosevelt came to Tokyo in 1908 to bargain with the Japanese government. If Japan kept hands off the Philippines, America would not intervene in the Korean problem. Two Koreans Syngman Rhee and Byong-ku Yun went Oyster

Bay and protested to President Teddy Roosevelt when Korea was made a protectorate of Japan in 1905, but in vain.

Today in the eyes of the Koreans, President Harry S. Truman is the greatest of all. Had he delayed just one week in sending the U.N. troops when the Communist invasion took place in 1950, we would have lost even Pusan.

If that city had been taken by the Communist forces, most of us Koreans either would have been killed on the spot or kidnaped to wide Siberia to be put into the forced labor camps, whence none could come out alive.

Twenty million Koreans would be scattered into different camps so that no trace would be left. That would have been the end of the Republic of Korea.

Eventually the U.N. forces would come later to take back the land south of the 38th parallel but what would be the use of an empty land without the people?

When one saves a drowning person, he is called a hero. When one saves the lives of 20 million, what would you call him?

Troop movement takes time. In order to check a thousand tanks rolling down, it was a crucial time for President Truman who hurried back to Washington by his plane and had the Security Council meet in the same night.

The U.N. delegates were called out of their beds to be present at the meeting.

Washington is a long way from Korea.

If it had been somebody else, he might have delayed one week to dispatch troops. President Truman was a very active man, so he saved 20 million Koreans, of which fact we can not forget. Long live Harry!

Dong-sung Kim

Seoul

CALENDAR

—Exhibition of news
photos by cameramen of
news agen.

AM	6:00—N
	6:55—M
	7:25—Loca
	Show
	9:00—News
	9:05—Tempo
	11:05—Local
	Show
PM	12:30—News
	1:00—Military
	2:05—Johnny
	3:05—Country
	Time
	6:00—News
	6:30—Capitol Clo
	Room
	7:00—Town and Co
	try
	8:05—Nightbeat
	10:00—News
	10:15—Panorama
	11:05—Just Musc

Journal
To Aw

PRESBYTERIAN CHURCH OF KOREA VOTES TO REENTER WCC

After a ten-year absence, the Presbyterian Church of Korea is seeking reentry into the World Council of Churches.

By secret ballot the Church's General Assembly voted 144 to 79 to reenter the world body. The action came on recommendation from Seoul Presbytery and despite an action from the Ways and Means Committee of the Assembly which sought to postpone such action for another year.

The Reverend Samuel H. Moffett, Dean of the Graduate School of the Theological Seminary of the Presbyterian Church in Korea and a COEMAR missionary in Korea since 1952, described the event as "the biggest surprise of the Assembly."

"I've been writing and speaking for this for ten years," Dean Moffett said, "and had hardly dared hope for action this year. It has made my year. I can go on furlough next year rejoicing."

The Reverend L. Newton Thurber, COEMAR's East Asia Secretary, said he also welcomed the news. "This is a decision which clearly indicates the Church's commitment to fulfill its potential participation in the World Council of Churches. The Korean Church brings to the WCC a concern for the mission of the church which is vital—and in turn can receive an understanding of the unity of the church, which is of great significance for the life of the Korean nation."

Mr. Thurber explained that the Korean Church's decision to withdraw from the WCC in 1959 was made to avert a split in the Church because of disagreements about the ecumenical movement. Despite the decision to withdraw, the split did occur; and as recently as last year, efforts at a reunion failed.

the Christian imperative it becomes an almost impossible measure of discipleship," he said. He listed four chief reasons for the difficulty of being an advocate: the rapidity of change is greater than most people's ability to adapt to changing situations; widespread understanding of a situation usually comes long after vision and action have taken place; the organizations necessary to support advocacy must be ecumenical, and rarely can be established "before the ground shifts under them and the rules change"; and, "the requirements of responding to needs that are worldwide, especially nationally and locally, while responding to the needs of the person in the pew, lead to insecurity and ambiguity."

The advocacy principle, which was developed by the board and its staff, later was approved by the General Assembly.

In a departure from past practices the board spent much of its meeting time in discussion periods, forgoing the hearing of extensive reports from its various departments. The matter of advocacy, and the process of review and development of board-related institutions, were on the fall agenda.

WCC URGES CHURCHES TO DO MORE FOR PALESTINIAN REFUGEES

Convinced that relief has been insufficient and that relief alone is not enough to solve the Middle East problems, a special consultation to the World Council of Churches asked the council to raise \$2 million for new programs.

The funds would be used in support of Palestinian refugees and displaced persons and would come from the WCC's member churches.

Of prime importance in the new plans is a major

As I See It

By Stanton R. Wilson

The outcry of Korea 1967 is "Go, Go, Go". The outline to express this outcry is friendliness, fury, and futuristicness. Let me explain. Enroute to the office one morning recently friendliness was expressed when the policeman on the corner and I waved to each other and bid each other a good day. Yet this policeman during his eight hours of duty will deal with some of the most terrific traffic snarls known anywhere. By nightfall his collar will be gray-black from the exhaust fumes that come belching out of diesel buses. His lungs will breath in fumes all day long, yet he meets life each day with a smile.

Fury was expressed a few minutes later when down the street came a fast moving bike loaded with six egg crates. Whango, the rider hit a young lady whose beautiful yellow skirt now had a streak of mud two feet long from his tire. And scrambled eggs all over the cement. I turned the corner and the concept of futuristicness was before my eyes. There on Canal Street, only five years ago the canal was covered over and a wide street put in, new construction is underway for an overpass which will allow people to streak from the airport to key places in the city without stop lights.

This outline of friendliness, fury, and futuristicness marks the "go, go, go" outcry of this year. A little later on the same day I was to join others at Taekwang High School with its 2,000 students who are representative of the younger generation which consists of more than half of Korea's thirty million people. It is no wonder that the accentuation of the Fifty Million Fund in Korea is on needed facilities and equipment centering on youth - schools, a youth center, servicemen's centers, and science buildings. Let us now turn to the Church in 1967.

I. THE CHURCH 1967. The picture of the Church 1967 is not very neat looking. You can't put it in pockets for this is the picture of stagnation. The Church in 1967 is maneuvering; it is being pushed and pulled and, we believe, propelled by the Holy Spirit.

A. Futuristicness. The end of an era has occurred in the Presbyterian Church in Korea, the denomination with which we work most closely. In the spring the Rev. Kwang Kook AHN, for many years the Secretary for Christian Education, resigned and in the summer the Stated Clerk for many years, the Rev. Ho Choon YU, also resigned. The replacements, the Rev. Wan Suk HAN, as Stated Clerk for a four year term, and the Rev. Kap Shik SUNG, for the same number of years as Secretary of Christian Education, bring a real shift in church leadership. Both are very able gentlemen but really represent the younger generation in outlook and thinking. The posture of the church is one of "leaning into the future". This is best illustrated by what has happened in the General Assembly offices. Hundreds of pounds of unneeded files were swept out, the offices were completely repainted, and the inner structure altered to make for greater efficiency.

Within this same denomination a new president has arrived at Soongsil College in the person of Dr. Herman KIM, a layman and an outstanding industrialist, and Soongsil is really moving with dynamic new plans.

Not only in the denomination but in the following key organizations new leadership has come. In the Christian Literature Society the new Secretary is a Presbyterian by the name of the Rev. Sun Chool CHO. In KAVCO (Korea Audio-Visual Committee) the Rev. David CHUNG came in the spring, left in the fall, and now they seek a new secretary. In KSCM its new Secretary is a very able Methodist, the Rev. Hyung Kyu PARK who, at this writing, is busy coordinating the visit of Miss Margaret Flory of our Commission. A Southern Presbyterian missionary, the Rev. David Ross, has become Mr. Park's Associate Secretary. In our sister church, the Methodist Church of Korea, a Bishop was finally elected in the spring in the person of Rev. Dr. Hong Kyu PYUN, 68. Dr. Pyun is obviously an interim choice both because of his age and also because of the decision whereby the authority of the Bishop was somewhat decentralized.

In the Catholic Church of Korea there has also been a change of leadership when Bishop Victorinus (Kong Hi) YOON, only 42, assumed the office as Apostolic Administrator for the Archdiocese of Seoul. He replaces Archbishop Paul (Ki Nem) RO who has held this position for 25 years. Interestingly enough the new Bishop, who holds a Th.D. degree from Rome, began his new responsibility asking his priests to be flexible and ready to adapt themselves to this changing world. He also asked Korean Catholic laymen to participate more actively in the mission of the Church.

This futuristic stance of the church was well demonstrated during Holy Week when at the NCC's Good Friday services in a Methodist Church, one of the speakers was a Roman Catholic priest, and on Easter Sunday at the Sunrise Service Dr. Harold Hong, Chairman of the NCC and President of the Methodist Seminary, proclaimed these provocative words:

"Nowadays some radical theologians speak of death-of-God theology. . . We should look at this not as the death of God, but as the tacit admission of the death of mankind departed from God . . . Christ needs to rise again among the laborers who break their backs in sunless factories, where they are treated as less than human . . . among the farmers who are sunk in hunger and despair as their debts grow larger, . . . among the public officials who are notorious for their personification of injustice and corruption, . . . among the teen-agers of this land who have forgotten high ideals and are engrossed in imitating the compost heap of Western material culture, . . . among the lifeless modern churches who look only to ecclesiastical power and have forgotten that the church in the world is called to evangelize."

The United Presbyterian Church in its partnership agreement in Korea works in the Presbyterian Church's Department of Cooperative Work. Here, too, the futuristic concept has been at work. The boldest stroke has been the careful study of Korea's numerous Bible Institutes located in most presbyteries. It is obvious to all that a new thrust in laymen's training must be done and the reaction, as was expected, from the B.I.'s has been very strong. Nonetheless the breakthrough is underway. In addition to this important study the D.C.W. has for the first time taken a careful look at the budgets provided by the three overseas churches - the Australian Presbyterian Church, the Presbyterian Church in the U.S., and our Church - and is saying with unequivocal clarity that more of the funds and personnel should be used creatively on the openings in evangelism so that Korea's 90% who do not believe in Jesus Christ may have the fullest opportunity to do so.

With the Fifty Million Fund gifts several important dedications have come this year. In June the large facilities at Taegu Hospital brought a banner day to that city. In October the Soongsil Schools, meeting on the campus of Soongsil College, celebrated their 70th anniversary. New buildings have also been completed at Seoul Women's College, Keimyung Christian College, and the Youth Center at Mehpo. The new Student Center at Yonsei University which will give to that great campus a "heart" is nearing completion. Several much needed high school buildings will be finished in these next weeks. At Nonsan, where 500 recruits arrive each day at the Replacement Training Center, the new Servicemen's Center will be dedicated this month.

But perhaps the thing in the D.C.W. which has given us the greatest inspiration this year has been Miss Davie. Some Koreans have referred to her as "Magnificent Minnie". After having her leg amputated and now going through the adjustment to an artificial limb, Miss Davie has been remarkable in her gracious sharing of life with many who have come to see her. The operation was done in New York City and the church prays for her quick return to share her next years here in Korea.

B. Fury. Without a doubt the item that has caused more fury in the Korean Church this year, especially in its Presbyterian expressions, is the so-called " '67 Confession". Many articles have been written, many heated discussions have ensued. During the summer one of the fundamentalistic churches carried on a vicious campaign obviously aimed at splitting the Presbyterian Church in Korea, but out of this fury reference the "Confession" these things are obvious. The Korean Church, although it may get very excited over an issue, is maturing and many see in the Book of Confessions something very much needed on this divided peninsula which is located in a very divided Asia where the word and experience of reconciliation ache for answers. It is obvious from the heavy discussions of the Confession that Korean Presbyterians will give much more attention to drawing up a creedal statement suitable to their own church here. The Book of Confessions will be translated into Korean and will appear in December 1967 or early 1968.

In the D.C.W. the fury centers around educational loans - both FMF advances and outright loans carefully set up through a reputable attorney. Right now, with the tremendous opportunities in education, the loans from the Commission to educational work in Korea amount to more than \$200,000.

The fury in the Church has also expressed itself in two other ways, missionary outreach and economic investment. There has been quite a tug of war as to which churches would send missionaries to Vietnam where at least 10,000 Korean contract workers are now living. As it has ended up most of the churches have sent somebody and there is probably great confusion at that end also as to what this all means. At the same time the Korean Church here has had several meetings reference UN, NCCC/USA, EACC, and other pronouncements on Vietnam. The Church, however, doesn't seem to be very clear as to what its involvement means there except that Korean Christians view Vietnam as similar to Korea in 1950 and have felt a moral obligation to help. An awful lot more thinking must come here.

When Harold Hong took over as Chairman of the NCC he pointed out two goals for the year - strengthen the ecumenical movement and make the

KNCC more self-supporting. Right now NCC is about 90% supported from the U.S.A. But perhaps we should not laugh at Dr. Hong's good objective. The Korean Bible Society has thrilled everybody by the way it is moving toward self-support. Under the dynamic leadership of its new Secretary, the Rev. Andrew KIM, a Methodist, the campaign for self-support has zoomed upward so that now there are more than 9,000 life time members. And from that money raised the Society has purchased nearly 15 acres of land (8,776 pyung) and has put \$40,000. (10,000,000 won) in the bank on a trust deposit which gives the Society an income of approximately \$15,000. per year. This is brave forward looking planning by the Bible Society.

C. Friendliness. The 52nd General Assembly of the Presbyterian Church in Korea met in September in Southwest Korea at Chunju. It was marked by an attitude of very gracious friendliness. Someone termed it "a love feast by evasion". Everybody had a wonderful fellowship but we stayed away from any difficult problems. This friendliness of the church is seen across the denominations and even with our Roman Catholic brethren and with other religions. The church continues to grow and this can only happen where the friendliness of Christ is made obvious.

When Dr. Eli Mowry returned to be the feature speaker at the Soongsil 70th Anniversary, it was a most remarkable thing to observe how this friendly gentleman had influenced so many lives with the friendship of Christ - these included a Korean Ambassador to America, a President of Seoul National University, a President of Korea's only electronics college, etc. And, the CLC's popular magazine Children's Friend has just come out in a whole new format to make it more appealing to the younger generation.

In the D.C.W. all of its meetings and work have been marked by an excellent spirit and there has been some real hard work on the B.I.s, the development of the lay training program and the continued studies of secondary education. Few would deny the idea that the D.C.W. is the right approach in real partnership in 1967 but with the departure of certain missionaries and Koreans from active work in the D.C.W. the lot has fallen on a few to carry on the very heavy work between meetings. At this juncture we have leaned over backwards not to hire a professional bi-lingual secretary for the D.C.W. but it has meant that the Stated Clerk's Secretary and the Commission Representative's office have been left holding some very heavy extra responsibilities. It is obvious that some missionary along with the Stated Clerk's secretary must give at least one-third of his time to this important work.

Other Facts of the Church.

1. New curriculum for Church-related Secondary Schools - in late winter the Korea Council of Christian Education (KCCCE) published its first interdenominational set of books for Junior and Senior High Schools, 30,000 copies were printed and are now being used mostly in Presbyterian schools but starting to make their inroads also into Methodist schools. The latter are to participate in these interdenominational texts beginning in 1968.

2. The National Christian Council - perhaps the most talked about item at the N.C.C. level is how the National Christian Council could be changed to become a National Council of Churches. At the same time keeping abreast of the rapid changing situation NCC's Industrial Evangelism Committee

has been renamed the Urban-Industrial Service Committee. NCC coordinated the sending of 18 Korean students to the United States under the International Christian Youth Exchange. The NCC coordinates an extensive work with scavengers in Seoul. All the different denominations help toward this but it is obvious that the most urgent need for the Church here is far more than just scavengers but the whole urbanization problem. For instance, a year ago the guesstimate was that Seoul City had somewhere between $3\frac{1}{2}$ to 4 million people. Now accurate statistics show us we are 4,250,000.

3. New translation of the Bible. By Christmas time of this year the New Testament in modern translation will be published by the Korean Bible Society. This has been a most carefully prepared translation from the Greek New Testament and will bring the Word of God in contemporary word to this land. At the same time as this brings a note of joy the Book of Mormon has just been published in the Korean language by the Church of Jesus Christ of the Latter Day Saints.

4. New Hymnal. The interdenominational new hymnal is nearing publication and promises to bring to the churches of Korea a very fine hymnal both in choice of musical scores and many more hymns by Korea's very fine musicians.

5. Buildings. The new seven-story YMCA building was completed in the spring. Premier Il Kwon CHUNG and hundreds of leading figures in religious, educational, and athletic circles attended this dedication. Besides a 6,000 seat gymnasium and a modern hotel on its two upper stories, it includes an indoor swimming pool. Now looming shortly on the horizon will be the new Christian Building, Korea's equivalent of Riverside Drive's Interchurch Center. It will be built on a piece of land purchased from the U.P. Mission near East Gate and the ten story building should be completed in late '68 or early '69. Approximately two-thirds of the money is coming from Korean sources and the rest through very generous gifts from churches in the United States and Canada which are related to the Korea Committee of the NCCC/USA.

6. N.E.A.T.S. and K.A.T.S. This year saw the formation of the North East Asia Theological Society (Japan, Korea, Okinawa, Formosa) and K.A.T.S. (Korea Association of Theological Schools). The Korean Church is taking a very active role in both of these and Dr. Jong Sung RHLE, Dean of our Presbyterian Seminary, has been selected to be the Secretary of N.E.A.T.S. In reference to K.A.T.S. out of a total of 44 seminaries in Korea the nine government accredited seminaries are now involved in this new association. Initially they are studying the curriculums, field work, and the norms for theological education in Korea.

7. E.A.C.C. meets in Korea. October 10-16, 1967 at the Korea Christian Academy E.A.C.C. sponsored three get-togethers. The first on Church and Society was entitled "Modernization of Asian Societies". The second was BROADCASTING (Broadcasting and Audio-Visual), and the third was Lit. and Lit. In these three groups most of the leading Christians of Asia were gathered plus leaders from the WCC and the NCCC/USA. Perhaps the most perplexing question faced by church and society was reference Vietnam. Although their statements does not say too much these sentences should be reported.

"The church must make clear in every way possible that peace is

essential for development in Asia today . . . The Asian Churches themselves should impress on their governments the need to find an immediate solution to the conflict. Where feasible the churches of all countries involved in the war are requested to urge their governments to keep under review the question whether their policies are contributing to the search for peace".

8. Enthusiasts. It is estimated in Korea today that there are more than 50 Christian-oriented and pseudo-Christian sects and cults which can be classified as enthusiasts. These have all sprung up since 1945. Their practices include tongue speaking and faith healing. It behooves the church here, with the excitable nature of the Korean people, to be very much aware of this development. No longer is this growing movement a mere academic question. For several denominations it has become a serious challenge.

9. The death of a woman. When the body of Mrs. Sung Moo KIM, age 77, was picked up after being smashed to the pavement by a speeding bus at Seoul's main intersection, Korea's loss was very great. Mrs. Kim often expressed her gratitude in these words:

"I am grateful to God for many things but especially for these four.

1. I am thankful for being a Korean where we have had to fight for our freedom.
2. I am grateful for being a woman in a society which was so hard on women's rights.
3. I am grateful for being a graduate of the first class of Posung Christian Girls' School where my mind was opened to the wonders of God's world.
4. I am grateful that after my children had grown up I was privileged to go to Seminary and graduate when I was 60."

This great stalwart of the church was Yung Nak Presbyterian Church's leading lady. She had much to do with that church growing from a tent meeting to a congregation where 10,000 worship each Sunday. By example she challenged the church to carry its faith into the mountain areas of Korea and into the contemporary political arena of this fast moving nation.

10. Christian Fine Arts Festival. From October 10th through October 21st the first Christian Arts Festival to be held in Korea opened with a Festival Concert at Ewha University, sung by massed choirs of several hundred voices. Through music, by choir, organ recital, and opera group, through sacred dance, through drama, through literature and through painting and sculpture, the theme - "Through the Arts - The Light of Christ" - was proclaimed. Reaching a total audience of over 55,000 with events of high artistic quality, a new day has dawned in the Christian Council's attitude toward the Fine Arts.

From the creative point of view the events which showed the most imaginative fusion of Korean culture and the Christian gospel were several of the original musical compositions sung by the choirs - particularly the setting of the 150th Psalm and a moving anthem, "The Hill of Golgotha", the sacred dance setting of "Job" in Korean classical dance style, some of the

excellent paintings in the Art exhibit, and some of the stories in the literary program.

II. THE NATION. In the Republic of Korea the "Go, Go, Go" outcry in 1967 expresses itself in these phrases - "go to the polls", "go to the city", "go to the sky". The latest English word taken over directly into Korean is the word "automation". Korea 1967 is really not "The Land of the Morning Calm" but "a jet propulsion laboratory" living with the syndrome of speed.

A. A democracy must always have a balance between the executive, legislative, and judicial branches of the government. All three of these branches in this nation have been through important developments in 1967. I deal with this chronologically.

1. Judicial. In February 1967 the Status-of-Forces Agreement became reality which gave to the judicial branch of the Korean government sovereign responsibility reference the 50,000 American troops located here. It also brought to an end a great saving to the missionaries; namely, the disappearance of the APO letter privilege. The Korean government now has primary jurisdiction except for certain stipulated cases in the case of crimes committed by U.S. military personnel. During its first several months it has worked very well.

2. Executive. Late winter and early spring saw careful preparations for the Presidential elections in May. On May 3rd President Chung Hee PARK, then 49, candidate of the ruling Democratic Republican Party was reelected. His major opponent was a Christian and a Presbyterian, Po Sun YUN, 70, of the New Democratic Party. President Park did not win by a majority - he won by a plurality because there was a total of six candidates. Among the 11,645,315 votes cast, Park received 5,688,666 - a 1,100,000 more votes than Yun. 84% of the eligible voters went to the poles. This election was conducted peacefully and I would assume the deepening roots of democracy were present in the conduct of the campaigns. One thing should be remembered is that the only real strong candidate was Park because long before the election Mr. Yun's weaknesses were apparent to many. Important for us to remember also is the fact that the two main opposition candidates, Po Sun YUN and Mrs. Soon Chun PARK are both Christians.

3. Legislative. June brought the campaign to the National Assembly. Basically it was a landslide victory for the Democratic Republican Party and as a result of that overwhelming victory the minority parties, especially the New Democratic Party, have refused to participate in the National Assembly. This is unfortunate.

Concerning the outline of friendliness, fury, and futuristness in the nation.

A. Friendliness and the future. The rapid economic take-off continues. In the last three years Korea's exports have increased by 40%. Factories and new businesses are developing in three major geographical areas .. around Seoul and Incheon, then down near Pusan and Ulsan, and more recently near Kunsan. A national steel consortium has just finished signing a \$92,000,000 contract for a new steel mill in Pohang. Korea has now arrived at "the accelerated growth period" what some economists call the "go" period.

In the second five year economic development plan, 1967-1971, already the nation is ahead of schedule. This is due to the fact that the Korean economy has been growing at a much faster rate than originally planned in all areas including production, saving investment, foreign trade, and economic cooperation. The secret of this economic take-off is two-fold. The willingness of the Koreans to put their money into savings accounts so that accumulated capital of sufficient size can be developed and overseas nations both by government and private enterprises became willing to make long range loans to Korea. Both of these are developing well.

B. Fury. Amidst the generally good economic picture of Korea, fury hit the southwest corner of this peninsula in one of the worst droughts that that area has known in a century. 300,000 families are affected or about 2,000,000 people. More than 12,000 wells are dry. The unbelievable burden of the women of the house to find water now is almost tragic. Fortunately the Korean government and the relief and rehabilitation agencies like Church World Service, National Catholic Welfare, and CARE now have excellent coordinating procedures. New wells are being drilled, food is being sent in, and the chief role probably of Church World Service in this serious drought will not be clothing or food but funds to help in education when thousands and thousands of children are unable to afford to go to school.

Fury has revealed itself rather savagely in incidents along the front line. There have been ten times as many incidents of armed invasion and killings south of the DMZ than at any time in recent years. This has been the worst year on incidents since the war ended in 1953. Along with the fury of these tragic incidents one of North Korea's top writers, Soon Gun LEE escaped dramatically to South Korea at Panmoonjum on March 22.

In 1967 the number of Korean troops in South Vietnam grew to about 50,000. Percentage-wise for its population, Korea has more troops in Vietnam than any other nation. Korean soldiers are known as rather fierce fighters. Not all of the stories coming back would indicate that the Korean troops seek minimal casualties when they sweep a village. The commitment of Korea in Vietnam is both military and economic. In fact it might be said that a sizeable chunk of the growing economic take-off here is related to the tragedy of Southeast Asia.

But perhaps the fury of 1967 is most obvious in daily life. The contrast between the traditional culture of the same old thing and the new changes of this technological age. The fullest contrast can be portrayed both by landscape and by lives. Drive down Twei-gi Ro over the new overpass toward Walker Hill and standing there, like a crow's nest after the leaves have fallen from a tree, is a small piece of the 1396 A.D. wall - the funeral gate. Certainly it represents something that is dead and past and rather insignificant and the new overpass represents the speed of this age. Or take the lives of two Kims - one a nouveau riche Kim driving a Shinjin Korean-assembled Crown car with a Mark IV air conditioner who can move around this city with clean air inside his bubble and Widow Kim whose little shanty on a hillside is perilously perched, food is scarce, and the only conditioning for her home is the humid heat of summer and the cold Siberian wind of winter. And it may be in the fury of this contrast that the future of Korea may be told.

CONCLUSIONS

The friendliness of 1967 is also very dangerous. It is the danger of sleep when so much is going on. It is like the story of a Korean mother tucking in her little boy one cold night. He was carefully tucked in, said his prayers, and then later the mother came into the room and in one quick glimpse of her sleeping son she found that his feet were out of the quilts and they felt very cold. Just as she was about to tuck them back under the blanket the Korean youngster awoke. "Kimmie, pull your feet back under the blanket and I will tuck them in better this time." "What pull those cold things back in here where I am warm? No, No. They got me all cold again." Perhaps in this dialogue we see the need and the danger of a friendliness that may keep us warm but which at the same time may keep many out in the cold. And are we concerned?


The futuristicness of this day is in the demand to go and having chosen the thought of "Go, Go, Go" let us remind ourselves that the church has been told to "Go into all the world" and that is why the demand to understand careful research and long range planning which we are now involved in here becomes so important in Korea. The road into the future is not easy but as we go remembering these words of Douglas Webster:

"Although we cannot fathom the mystery of mission we can perceive some of its patterns. In Holy Scripture and in the history and experience of the church it is clear that mission is no simple, one-way, one-level movement. It is composed of two movements in four directions. There is the perpendicular movement of the gospel, redeeming love coming down to earth and lifting up the redeemed people of God to his own heights. And there is the horizontal rhythmic movement of the church in its relation with the world, going out as diaspora, dispersed for witness and loving service, and returning inward and together as ecclesia for fellowship and worship. When this horizontal movement of out and in is continually intersected by that other movement of the eternal gospel which is down and up, mission is taking place. The results we do not know and cannot judge. But the ultimate pattern is a cross."

The fury of this year probably best describes our dedication to Mission. When President Chung Hee PARK was reelected the Korea Times put it this way. "A sense of mission and responsibility should guide the nation's top leader during the next four years for it is in him that the nation places its trust in its desperate struggle to create a better tomorrow." The pathway to tomorrow means more risk, more responsibility, more ruggedness, more redemptiveness, and none of this is possible unless all of us working here in Korea are more like the Master.



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4 - College Nape Testums 1967

CSC- 12th - 20'clock Yung Nale.

Sam Moffett

First Meeting of the Soong Sil-TPC Union Education Sub-Committee

The meeting was held at the YMCA in Seoul on the evening of April 23rd and all day on the 24th. Those present were: Mr. John Cho, dean of faculty, and Mr. Ung Yul Chun, dean of students from Soong Sil College Dr. In Jong you, dean of faculty, and Dr. Robert L. Goette, chairman of the department of Chemistry, Taejon Presbyterian College.

The discussion began with consideration of the reasons for union of the two schools and just what the reasons for a Christian school were and what departments should be in such a school. The general feeling of the committee was that a larger college and preferably a university would draw more students. This is needed to provide a school which would be self supporting and this should be the long-range aim. The united school should be academically excellent and have strong Christian influence and leadership so that quality Christian leaders would be graduates. The main reason for union talks at this time is the feeling for the need of more solid financial support for the present two colleges and the desire to provide a united school which would attract good students and which could keep quality professors.

The discussion then moved to a consideration of what college and departments should make up such a quality institution. As the first step, no special consideration was given to the present departments which each school now has. It was felt that a quota of 2000-2500 for the united school would be a maximum and with good academic procedures the effective enrollment would be in the range of 1500-2000 students.

The committee came up with the following colleges containing the departments with quotas listed. Departments were listed in order of priority (this was strictly theoretical and without consideration for either of the present institutions).

College of Education

1. Education	80
2. English	120
3. German	100
4. French	100
5. Home Economics	120
6. Music	80
	<u>600</u>

College of Engineering

1. Chemical Engineering	120
2. Mechanical Eng.	120
3. Electrical Eng.	120
4. Textile Eng.	120
5. Civil Eng.	120
6. Electronic Eng.	120
7. Architecture	120
	<u>840</u>

College of Liberal Arts

1. English	120
2. Chemistry	120
3. Philosophy	100
4. Korean	100
5. Math	80
6. History	100
7. Sociology	80
8. Sociology	80
	<u>780</u>

College of Law & Economics

1. Economics	120
2. Law	120
3. Business Ad.	120
4. International Trade	120
5. Political Sci.	100
	<u>580</u>

College of Agriculture

1. Agriculture	80
2. Horticultur	100
3. Animal Husbandry	80
4. Food Processing	120
5. Rural Develop - ment	80
	<u>460</u>

Grand Total = 3260 students

Taking the present situation into consideration, the committee recommended the following colleges and departments for a combined school

College of Liberal Arts

1. Philosophy	80
2. English	120
3. History	80
4. Chemistry	120
5. Math	120
6. Physics	80
	<u>600</u>

College of Education

1. English	120
2. Education*	80
3. Korean**	80
	<u>280</u>

* Changed from present Dept. of Christian Education.

** Changed from present Dept. of Sacred Literature.

College of Law & Economics

1. Economics	100
2. Business Admin -istration	120
3. Law	80
	<u>300</u>

College of Engineering

1. Chemical Engineering	120
2. Textile Engineering	120
3. Food Processing Eng***	100
	<u>340</u>

*** Changed from present Dept. of Agriculture

Grand Total = 1520 students

If the one campus plan should be carried out in Seoul, then the elimination of the college of agriculture is referred to the presidents of the two colleges.

If the college were to unite, then the following departments would be requested from the Ministry of Education:

College of Education

1. Home Economics	120
2. Science Education	120
3. Foreign Language	
a) German	80
b) French	80
	<u>400</u>

College of Law & Economics

1. International Trade	120
2. Public Administration	120
	<u>240</u>

College of Engineering

1. Mechanical Eng.	120
2. Electrical Eng.	120
3. Electronic Eng.	120
	<u>360</u>

Total of Additional Departments = 1000 student.

This would then make the grand total of present departments plus additional ones to be requested (1520 + 1000) 2520 students.

The committee felt that both economically and educationally a one campus plan would be preferable to a two campus plan. Looking at the proposals of the faculty-board study committees of the two colleges, the committee made the following statements about the plans.

A. Soong Sil Plan (two campus)

1. The engineering and liberal arts colleges could not exist without the presence of math, physics and chemistry departments to support them. A good university needs the exchange of arts and science departments on the same campus, therefore this approach would not be good from educational viewpoint.
2. Conversion of physics to rural sociology; math to Korean; and Sacred Literature to Education departments are not reasonable in that these are not closely related disciplines. There would be the additional problem of faculty and students presently in these departments.
3. The two campus plan with two such small student bodies is not financially reasonable.
4. The Ministry of Education probably would not permit two camps.
5. It would be difficult to carry on a good general education program on two campuses and have the necessary inter-relationship between related departments on the two campuses. Effective use of the faculty would be very difficult with campuses. There would be the problem of permanent location of the faculty members.
6. Administration of two campuses would be difficult and in

B. Taejon College Plan (two campuses)

1. Same as number 1 above.
2. Same reasons as 3, 4, 5, & 6 above.
3. It would probably be more difficult to get faculty for an Engineering College located in Taejon than in Seoul.

The committee felt that the one campus approach was better than the two campus plan. If a united school were formed the location in Seoul or the outlying areas of Seoul seemed best (sell both campuses and buy another one). Further study will be done on this matter.

The name of the united school in English would be "Union Christian University". In Korean the name presented more problems. Suggested names were: 송실연합대학교 (Soong Sil Union University); 송전대학교 (Soong Jun University); or 송실대학교 (Soong Sil University).

The problem of how to implement the 75% active Christian entering students was referred to the presidents of the two college for study and recommendation.

A united school would employ as many full-time professors as possible with the number depending upon educational standards set and the economic situation of the school. The matter of how many full-time professors and how many part-time professors must be active Christians was referred to the two presidents for a decision.

The committee felt that lectures should be limited to a maximum of 50 students and laboratories to 30 students.

Good, dedicated teachers are needed--a person's fame is of secondary importance.

Matters delayed to the next meeting were: attendance requirements, major course grades and overall average required for graduation.

It was decided to meet again on May 7-8th in Taejon. We will discuss those matters delayed to that time and also make more exact calculations regarding faculty and staff needed in a united school, Classroom, laboratory, library and research facilities needed. In this way, we can turn over to the finance sub-committee more exact information for them to work on.

Sam Miffell

Second Meeting of the Soong Sil-TPC Union Education Sub-Committee
(Enlarged to include representatives from Keimyung and Seoul
Women's Colleges)

The meeting was held on May 7th and 8th at Yusung beginning after lunch on the 7th and closing before supper on the 8th. Those present were: Mr. John Cho, dean of faculty, and Mr. Ung Yul Chun, dean of students from Soong-Sil College; Mr. Chung Yuh Choi, dean of faculty and Mr. Hyung Yul So, Director of Planning and Development Committee from Keimyung College; Mr. Soo Duk Lee, dean of faculty, and Mr. Pyung Jun Yu, chaplain, from Seoul Women's College; Dr. In Jong You, dean of faculty, and Dr. Robert L. Goette, chairman of the department of chemistry, Taejon Presbyterian College; Dr. Frank Wilson consultant. Since the last meeting, Keimyung College and Seoul Women's College had been invited to participate in union discussions if they so desired. This enlarged committee was made up of two representatives from each of the four colleges as listed above, plus Dr. Frank Wilson, educational consultant.

Dr. In Jong You was elected chairman, Mr. So, Korean language secretary and Dr. Goette, English language secretary.

The meeting opened with discussions of the positions of the four colleges towards these talks. Soong Sil, Keimyung and Taejon were primarily interested in working out a plan of merger while Seoul Women's College was interested more in ways of cooperation between the schools and therefore took more of a "wait and see" position. The floor was stated as being open for any and all free discussion regarding reasons for union and how it might be achieved.

After much discussion, the following points were listed by the group as conditions necessary for the achieving of a good institution of higher learning.

1. A university with a good general education program (well balanced).
2. A core program of general education with a balanced curriculum.
3. Distinctiveness and attractiveness as school-alert in its response to the needs of society.
4. Must have a dormitory and counseling program.
5. Should be coeducational.
6. Should have a minimum number of students (a majority of the group felt that this number would be 1500-2500).
7. There should be a feeling of unity among the faculty and students (Dr. Wilson indicated that he felt 1500 should be the minimum number of students and 3500 the maximum).
8. There should be a plan of development for the school so that its special character would not be lost with knowing it. (Need to be able to resist pressure to become too big).
9. The faculty should be full-time.

At this point it was the general feeling of the group that Keimyung, Soong-Sil and TPC would merge and Seoul Women's College should be encouraged to develop its own distinctive character.

Dr. Wilson listed the following problems which must be faced in the event of proposing a merger of schools:

1. How is the case for merger prepared so that the individual College Boards give a full hearing to the situation?
2. How does one deal with supporters (parents, alumni, etc.) to give up the sovereignty of separate schools to form and support a united school?
3. How shall the founding fathers deal with the assets of the different holding bodies so that an equitable sharing of the cost of establishing a new school can be made?
4. In terms of the educational program of a university, how can a curriculum be developed which will give support to a general education program and still be unique in meeting needs of society with proper departments without violating size limitations set for a good school?
6. How can a university be free university in friendly relation with the church without being dominated by the church?
7. How does one deal with the present student body, faculty and staff at the present schools upon merger?
8. What should the new school be named?
9. Where should the new school be located? Should it be located on one campus or more?

The committee decided to review the actions of the first meeting of the education study committee and also the actions of the two college board-faculty study committees and then make statements for the items concerned (i.e., admission policy, educational policy, location, name and Colleges and departments which should make up a united school).

After considerable discussion, the group came up with the following proposal for admission of students:

No admission restriction would be placed on any student applying for entrance based on his being or not being a Christian, but that an active recruitment program would be developed for drawing as many Christian students as possible to the new University (pastors, Christian teachers and counselors, school chaplains, etc. would be asked to help direct Christian students to the school).

The reasons for dropping the requirement for any particular number of the entering class to be Christians were:

- a) Facts indicate that there are not enough Christian high school graduates available.
- b) This is necessary to achieve a first rate school.
- c) This is necessary to get first rate students.
- d) To be of service to the non-Christian part of the community.

With regard to the educational policy of the new merged school, everyone agreed with the points listed in the minutes of the TPC Board-Faculty study committee (4/5/68). In brief these points are: Employ as many full-time teachers as is economically possible (the matter of the Christian standing of these and part-time teachers was referred to the three college presidents for study and decision); Maximum of 50 students per lecture section and 30 per laboratory section; require a minimum of 75% attendance in all Labs. and lectures; require a C grade for passing in all major courses and a D for passing in non-major courses; require a C average for graduation; have a well-rounded curriculum in terms of general education courses with a maximum of 74 hours permitted in the major; ~~stress~~ stress the value of Laboratory work, homework (using the library) as well as lecture; require 8-16 hours of laboratory science courses of all students (including arts majors); stress the importance of course evaluation based on hour tests, grading homework, reports and short quizzes in addition to mid-term and final examinations.

All members of the committee agreed that one campus would be much better than two or more campuses for the following reasons:

1. Educationally better;
 - a) More effective general education program
 - b) Stronger student activities
 - c) Desirability of inter-disciplinary exchanges between faculty.
2. Administratively better-administration would be more effective in one location-centralized and simplified.
3. Financially better (in reference to operating budget).
Effective use of funds by reducing duplication of facilities, staff and services (such as maintenance, etc.).
4. Capital funds could be more effectively used --there would not be a duplication of buildings, facilities, etc.
5. Effective Research Activities;
The atmosphere would be better for scholarly work and research. If the intellectual atmosphere is good, then industries, and government agencies would more likely be attracted to the school for consultation. It would be possible to concentrate facilities in one place (such as library and Lab. facilities).

In the discussion of the possible locations of a united school the following general points were made.

1. The school should have a national perspective, appealing to students from the whole country and serving the whole nation, but not necessarily located in Seoul.
2. We need to dispel the feeling of localism on the part of student and others and develop the idea of working together as a team.
3. The location should be one where the school can have a relationship with all churches (all presbyteries).

The arguments for locating the united school in Seoul were given as:

1. Seoul is the place where students already gather and where businesses are located.
2. The cultural pattern gives a plus value to any institution located in Seoul.
3. Seoul has a high concentration of professors, library and other facilities and this attracts people to schools located in this situation.
4. There are chances for many good contacts in Seoul.
5. Seoul would provide an escape from localism.

The arguments for locating outside of Seoul were given as:

1. The need to carry quality in education to an areas where it is now lacking or very weak.
2. Using the new united school as a means of breaking the myth that Seoul is the mecca of education.
3. To establish a fresh experiment in education pioneering in virgin territory.
4. To bring such a united university within reach of an untapped constituency (young people who feel that may never have the chance to go to a university).

Before voting on a location, it was decided to look at each school evaluating it for the following:

1. Does it have sufficient land area to accommodate necessary buildings of an enlarged school?
2. Is there reasonably easy access to the school by local and national transportation?
3. What about the availability of necessary services(phone, electricity, water)?
4. Is the school located in a reasonably healthy location?
5. Does the location lend itself to faculty housing nearby?
6. What about the present facilities in terms of age, adequacy, and potential for expansion?
7. What are the estimated costs in development for a new school(with regard to selling existing campus or buying more land)?

The schools were rated by the group as follows:

<u>Location</u>	<u>Taeju</u>	<u>Taejon</u>	<u>Seoul</u>
Question			
No.			
1	no	yes	yes
2	yes	yes	yes
3	yes	yes	yes
4	yes	yes	yes
5	no	yes	no
6	no	no	no
7	?	?	?

Dr. Wilson made the following ratings:

<u>School Item</u>	<u>Keimyung</u>	<u>TPC</u>	<u>Soong-Sil</u>
Land area	3rd	1st	2nd
Buildings	1st	3rd	2nd
Faculty Housing	1st	2nd	3rd
Development Costs	3rd	1st	2nd

The group decided to eliminate either taejon or taegu for a possible location. It was decided that Taejon was better than Taegu taking all of the various factors mentioned above into consideration.

Next it was decided to select a location in Seoul or a location outside of Seoul. The vote was split: Keimyung and TPC voted for Taejon while Soong-Sil and Seoul Women's College voted for Seoul. The third choice would therefore be Taegu.

If a new location should be selected for a united school, the majority of the group felt that a location just outside of Seoul would be best.

The English name of the united school was selected without any problem: Union Christian University. After many attempts at a Korean name, it was decided to postpone this till a later date and give everyone time to think over possible names.

A great deal of time was spent trying to assign the existing departments in the three schools to particular colleges and then eliminate duplication. The present departments are as follows:

<u>College of Education</u>	<u>College of Arts & Science</u>	<u>College of Fine Arts</u>
1 Education 80	1 Korean 80	1 Music 140
1 Home Economics 160	11 English 160	1 Art 80
	1 Philosophy 80	
	1 History 100	
	2 English 120	
	2 History 80	
	2 C.E.	<u>College of Law & Economics</u>
<u>College of Engineering</u>	2 Philosophy 80	1 Business Admin. 80
2 Chemical Engineering 120	3 Bible 80	2 Economics 100
2 Textile Engineering 120	3 English 120	2 Law 80
	3 Chemistry 120	2 Bus. Administration 120
<u>College of Agriculture</u>	3 Math 120	
2 Agriculture 100	3 Physics 80	
1 Departments at Keimyung (quota=960)		The present total enrollment at the three schools is about 1900.
2 Departments at Soong-Sil (quota=1000)		
3 Departments at TPC (quota=520)		
<u>Total 2480</u>		

Dr. Wilson made a number of comments on the preceeding discussions:

1. We act as though we are in the best possible situation of higher education and as though there was no need for improvement.
2. We are planning as though we are in an educational mold.
3. We are acting as if juggling of departments, quotas, etc. will give us an excellent educational system.
4. We are not building a new university.
5. We are piecing together fragments of existing structures.
6. We are doing this mechanically without proper consideration of needs, objectives and substance of education to meet these needs.
7. This process can provide more education, but can it provide more appropriate education?
8. It follows traditional structures and does not pioneer. It does not press at the growing edge of innovations.
9. Exciting elements are missing from this venture.
10. What we have done in this meeting should be considered tentative and preliminary.
11. It should be reviewed in terms of fundamentals in a plan of education for the future of Korea focused along six points.
 - a) Review in terms of overall aims of education for this new university.
 - b) Review in terms of nature and scope of needs of our constituency.
 - c) Review in reference to the core of common general education requirements of all people in the educational system.
 - d) Review in the light of our feeling of the most urgent needs of specialization for the next 25 years --- or are we just trying to provide slots for all present departments now in the three school?
 - e) Review in terms of our present and anticipated capabilities (faculty and facilities).
 - f) Review our plans in terms of what might well be left to other institutions.

It was decided to adjourn and study the deliberations of this meeting in light of the comments listed above and to meet again on May 27th and 28th at Keimyung College in Taegu. All four colleges are to send delegates and are to arrive in Taegu at approximately 12:30pm. on May 27th.

Sam. M. Jett

Third Meeting of the Soong-Sil-TPC Union Education Sub-Committee
(Enlarged to include representatives from Keimyung and Seoul
Women's Colleges)

The meeting was held on May 27th and 28th at Keimyung College in Taegu. Those present were: Mr. John Cho, Mr. Ung Yul Chun, Mr. Hyung Yul So, Mr. Chung Yuh Choi, Mr. Soo Duk Lee, Mr. Pyung Jun Yu, Dr. In Jong You, Dr. Frank Wilson and Dr. Robert L. Goette.

After some preliminary discussion it was decided by the committee to consider the 10 questions which Dr. Wilson had proposed on page 1 and 2 of his May 23, 1968 paper. The questions are listed and underlined and then comments of the committee follow.

1. What are the needs and opportunities in Higher Education to which this University would direct its energies and resources?

We need to train and develop Christian character--character with a scientific mind. Traditional training has been negative, passive, without a call or mission in life. Christian training can provide this change--to active Christian character, and this should be the main role of the University. The Oriental often takes human relationships too seriously, often giving in to maintain a good relationship with others no matter how convinced he is of the rightness of his position. There is a need to educate to help students see their relation with God. Right now the student sees his relation to the nation, but not his relation to God.

Presently we learn little about how to use our training ethically. A school is needed that would help students develop a system of values. The behavioral sciences need to be reconsidered and applied within a social context.

A way should be found in teaching so that the wholeness of truth can be demonstrated. Presently it is too segmented--an interdisciplinary approach is needed and can be shown through methodology. Can we think of a structure that can give a wholeness of truth?

The understanding of vocation needs to be clarified. A person needs to demonstrate a philosophy of life by the way he carries out his job. There should be a relationship of learning to vocation.

2. What distinctive or unique contributions could such a University make to Higher Education in Korea, in substance and quality?

The Christian professor can present his material in a different way--showing concern for the individual student and helping him learn in depth and helping think for himself--not just accepting everything as presented to him. The student would be guided in learning in context, learning internationally and cross-culturally (through faculty-student seminars).

The nature of the developing economy (chiefly agricultural but changing to industrial) within Korea should be taken into consideration in setting up a new university. The conservatism of the agrarian society needs to be revived. The Christian influence here can be most helpful in considering the wholeness of life.

A new Christian university can demonstrate:

- a) Need for general education and not just professional education.

- b) Education must be international and not just confined to a one nation perspective.
- c) That it is an educational center, introducing up-to-date information ahead of other schools.
- d) The need for a new value system--challenge and involve the youth in considering a change in the importance placed on material things.
- e) The need for pioneering in education. This would perhaps show the MOE some new ways in education.

3. How can the role of this University be defined in relationship to over all National Planning in Higher Education?

Are there things in the MOE planning for the future that we feel are left out? Are there ways in which a new Christian University could pioneer?

The following items were mentioned by the group:

- a) Push for a college accreditation program (probably Yonsei, Ewha and Korea Universities have worked on this).
- b) Development of science education and general education programs.
- c) Reduce the credit hours required for graduation to 124-130.
- d) Develop a program of free transfer from department to department after a two year general education program.
- e) Drop the entrance examination.
- f) Abolish the quota system and let in more students in the freshman year knowing that high academic standards will be upheld so that the graduating class would only be about 2/3rd the size of the freshman class.
- g) Adopt a quota for the total school size and not worry about how many students would be in any given departmental area.
- h) Give some type of degree after completion of 3 years of college (such as an Associate of Arts) for students who would stop school for any of a variety of reasons. This degree would of course not be as valuable as a BA or BS.
- i) Abolish the space requirement for the school--calculate space needs on the basis of useage (space/student*time).

4. What will be the relationship of this University (in purpose, program, constituency and location) to existing Christian Universities, especially Yonsei and Ewha?

Ewha and Yonsei cannot change easily because of long history and size, but a new, smaller school might be able to venture out in new fields. There could perhaps be cooperative programs with Ewha and Yonsei.

Do we really have to have a large school with a graduate school to have a quality institution? It would seem that a moderately sized school could do pilot work easier than a large one such as Yonsei or Ewha (perhaps half their size). It would seem much easier to start with a small school, perhaps around 1,000 student body, and develop a good program and add on along a planned route of development. With a smaller school it would be possible and reasonable to find spiritually and academically dedicated professors who would be interested in such a project as has been mentioned. From this nucleus others could be interested and brought in year by year. To start on a large basis

could be a handicap which could never be overcome.

Chungang, Hanyang, Kongduk, Kyunggi, Myungji have Christian Foundations so these schools would be competing with any new Christian University formed. It might be well to start smaller so that we would not fall into this general mold of the larger schools.

A new school would need dedicated professors who are convinced of the aims laid out for the future development of the school.

Perhaps it would be best to select an overall total and then select the departments later. It was decided that the maximum enrollment for the whole school should be 2500, initially.

There would be competition between this new University and Yonsei and Ewha--both in students, faculty and fund sources. Friendly competition between the schools would not be harmful and there would always be the possibility of cooperation between schools (1 year lectureships, etc.). It is to be assumed that the faculty of the new University would be all Christian.

The following statement was agreed upon by the majority of the group: Every effort would be made to maintain the highest possible level of admission of Christian students without compromising the academic standards of the school and without doing an injustice to qualified non-Christian students.

We would need to recruit Christian students from all over the country and so this would need to be taken into consideration in locating the new school so that students and professors would be attracted.

Keimyung planning committee discussed this matter of location and the feeling was that students would not stop in Taejon, but would want to go on to Seoul. Therefore, it would be more practical to locate some place just out outside of Seoul. If the school were located outside of Seoul perhaps Pusan might be a better place and then perhaps later have another campus in Kwangju.

Perhaps it would be helpful to invite some disinterested experts to discuss location with us since all of the committee members are somewhat prejudiced. This matter of location was delayed overnight. In the evening some of the group informally discussed location again and felt that the Seoul area was better--as far as Suwon or Inchon with Mr. So favoring an area north of Seoul, looking forward to the future unification of Korea.

The feeling of most of the group was to select a new name for the new school.

5. How would such a University define its role in relation to development in other private Universities?

This question was mainly covered under question 4. Since some schools have already worked on accreditation proposals, a new Christian University would be interested in joining those discussions and plans.

6. What desirable innovations in curriculum and structure would require special consideration by the Ministry of Education?

See comments listed under number 3. There would be the possibility of setting up divisions (science, language, etc.) rather than departments, which often tend to fractionate the school.

A new idea for the administration of the new University was presented in the form of having a University Senate. This Senate would be made of

representatives from the administration, academic areas, rank and file professors and the alumni. This Senate would not be too large, but would represent various areas of the University and would have considerable power. It would report through the president to the Board of Directors, yet the president would not have the power of vetoing any recommendations of the Senate. He would have the opportunity of commenting, either positively or negatively, on actions but would have to transmit them on to the Board. The Board would still be the ultimate legal authority, yet the Senate would be the voice of the University. The Dean of Faculty and others would report to the Senate.

Another comment on organization was that positions in the organization should be given based on qualifications and not just to honor someone.

7. In the anticipated program, what would be the core of general education requirements and what are the most urgent areas for specialization (colleges and departments)?

We were referred to Dr. Wilson's points of special concern for the basic curriculum:

- a) man in the order of nature
- b) man in society
- c) man in his creative and productive role
- d) man as the seeker and carrier of values
- e) man as responsible citizen--local, national, global

To carry out these five points we need skills of measurement and communication.

The four areas of general education suggested by the group along with specific subjects to be covered as listed below (these do not mean separate courses, necessarily):

Area 1 (Basic Skills) -----	Language ----- Korean, English
	Math ----- Math, Logic
Area 2 (Humanities) -----	Art
	Philosophy
	Religion
	History
Area 3 (Social and Behavioral Sciences) -----	Political Science
	Economics
	Sociology
	Psychology
Area 4 (Natural Science) -----	Physics
	Chemistry
	Biology
	Earth Science

The urgently needed areas for specialization are:

- a) Science
- b) Engineering
- c) Agriculture--Rural Development
- d) Mass Communication
- e) Teacher Training
- f) Business Administration
- g) Family & Human Development (Psychology & Sociology)

After considerable discussion of setting up a new system in which we would avoid quotas for departments and would strive to have divisions rather than departments as such it was decided to list the areas in

which majors would be offered. It would oftentimes be possible for a student to take subjects in several areas and be trained for specific work (group majors). For convenience, the areas were listed under the general titles of Arts & Science, Engineering, and Agriculture. The general titles were then assigned overall, four-year quotas.

AREAS IN WHICH MAJORS WOULD BE OFFERED:

ARTS & SCIENCE (4 year quota = 1500) Engineering (4 year quota = 600)

Korean Language and Literature	Chemical
English Language and Literature	Textile
Math	Mechanical
Philosophy	Electrical
History	Electronic
Political	Architectural
Economics	Civil
Sociology	
Psychology	
Biology	
Chemistry	
Physics	
Earth Science	
Art	
Music	
Chinese Language and Literature	
Mass Communications	
Education	
Business administration	

Agriculture (4 year quota = 400)

Agriculture
Horticulture
Animal Husbandry
Food Processing
Rural Development
Forestry

All of these would be divided into the following four divisions.

- a) Humanities b) Social Science c) Natural Science
- d) Fine Arts

By doing this, there would not be the pressure to have a certain number of professors for a certain area. The actual need would be provided. This listing will be studied further at the next meeting.

8. What is the present capability in instructional staff and what adjustments, reduction or additions will be required in teaching and administrative personnel?

The Deans of Faculty from Keimyung, Taejon and Soongsil Colleges and Dr. Wilson are to look at this from the viewpoints of:

- a) what additional faculty is needed for teaching courses listed above?
- b) what reduction of faculty should be made because of their not being needed in the teaching of the above list of courses?
- c) what reduction of faculty should be made based on the lack of qualifications.

9. What services and facilities would be required in this University which are not considered necessary or possible in existing Universities?

A sub-committee composed of Mr. Chun (Soongsil), Mr. So (Keimyung) and Dr. Goette (Taejon) are to bring in a report on this matter.

10. What are the implications of the foregoing considerations upon the deliberations of the Committee on Finance and Administration?

Since questions 7-9 are not finally answered, this question must wait to be answered until have the sub-committees report to the full committee at the next meeting.

The next meeting will be held at Seoul Women's College on June 17, 1968. Everyone is to meet at 136 Yunchi Dong for transportation to SWC. The sub-committees will meet first on the 17th and then report to the full committee. The full committee will then report to ICSC on the 18th.

Fourth Meeting of the Soong-Sil-TPC Union Education Sub-Committee
(Enlarged to Include Representatives from Keimyung and
Seoul Women's Colleges)

The meeting was held on June 24, 1968 at Seoul Women's College in Seoul. Those present were: Mr. John Cho, Mr. Ung Chun, Mr. Hyung Yul So, Mr. Chung Yuh Choi, Mr. Soo Duk Lee, Mr. Pyung Jun Yu, Dr. In Jong You, Dr. Frank Wilson, and Dr. Robert L. Goette.

Dr. Koh, president of S.W.C., spoke briefly to the group about the history of S.W.C. and future plans. Dr. Wilson stated that the report expected from this committee at ICSC tomorrow is:

- 1) Findings and recommendations to date by this committee.

- 2) Reaction of each of the three college boards to these actions.

Members of the committee from Soong Sil and Keimyung expressed their concern about making reports without the presence of their presidents. Since no action will be taken by ICSC or other groups before Drs. Kim and Shin return to Korea, there will be no problem.

The reactions from the Board's of the 3 colleges regarding recommendations of the Taegu meeting (5/27-28) were as follows:

1. Keimyung - No response from Dr. Shin yet.

2. Soong Sil (Reaction of President and Chairman of the Board).-

Both men agreed with merger of the three colleges, but were concerned about the technical problems of merger. Their feeling was that merger should take place along the lines outlined in the April 23rd & 24th meeting in Seoul. Item No. 7 in the Taegu meeting (May 27-28th) report seemed too idealistic and too radical a departure from the existing system, thus requiring much additional study.

3. TPC (Reaction of the College Board). A written report was passed out giving the statement of the Board. It is reprinted below:

Even though Soong Sil has doubts about recommendations made in item 7 of the Taegu (May 27-28th) meeting, the committee felt it best to go ahead with plans for answering questions 8, 9 and 10th left unanswered at the last meeting. Then if time permits, the Taejon (May 7th & 8th) meeting departmental divisions would be worked with in an effort to satisfy the concerns expressed by Soong Sil's president and Board Chairman.

The location and name of the united school will not be included in the final report from this committee, but referred to the Presidents and Board Chairmen of Soong Sil, Keimyung and Taejon Colleges for decision.

In answering question 8, the information was tabulated as follows:

Arts and Science	TPC	Number of Full-Time Faculty Members at			8a ⁽¹⁾	8b ⁽²⁾
		Soong Sil	Keimyung	Total		
Korean	1	1	5	= 7	0	0
English	5	4	6	= 15	0	-5
Math	3	0	0	= 3	+4	0
Philosophy	3	5	4	= 12	0	-5
History	2	5	3	= 10	0	-3
Political Science	0	0	0	= 0	+4	0
Economics	0	3	1	= 4	0	0
Sociology	0	1	0	= 1	+3	0
Psychology	0	0	0	= 0	+4	0
Biology	1	0	0	= 1	+6	0
Chemistry	7	1	1	= 9	0	0
Physics	4	1	0	= 5	+2	0
Earth Science	0	0	0	= 0	+4	0
Art	0	0	4	= 4	+2	0
Music	0	0	9	= 9	0	-1
Chinese	0	0	0	= 0	+4	0
Mass Communication	0	0	0	= 0	+4	0
Education	3	2	6	= 11	0	-4
Business Administra- tion	1	2	1	= 4	0	0
Law ⁽³⁾	0	3	0	= 3	+1	0
Home Economics ⁽⁴⁾	0	0	3	= 3	+1	0

Engineering

Chemical	0(1)	Chemistry ⁽⁵⁾ 0	0	= 0(1)	+3	0
Textile	0	0	0	= 0	+3	0
Mechanical	0(1)	Physics ⁽⁵⁾ 0	0	= 0(1)	+3	0
Electrial	0	0	0	= 0	+3	0
Electronic	1	0	0	= 1	+2	0
Agricultural	0	0	0	= 0	+3	0
Civil	0	0	0	= 0	+3	0

Agricultural

		Chemistry ⁽⁵⁾				
Agriculture	0(1)	1	0	= 1(1)	+2	0
Horticulture	0	1	0	= 1	+2	0
Animal Husbanding	0	1	0	= 1	+2	0
Food Processing	0	0	0	= 0	+3	0
Rural Development	0	0	0	= 0	+3	0
Forestry	0	0	0	= 0	+3	0

Notes:

- (1) What additional faculty needed for teaching courses listed above?
- (2) What reduction of faculty should be made because of their not being needed in the teaching of the above list of courses?
- (3) These were added to the list at this meeting
- (4)
- (5) The (1) indicates that one teacher with this major is counted in the department listed: (1) chemistry = 1 teacher with this major counted in the chemistry department.

Others	Number of Full-Time Faculty Members at				(1)	(2)
	TPC	Soong Sil	Keimyung	Total	8a	8b
Bible	2	1	1	= 4	0	0
German	1	0	0	= 1	+1	0
French	1	0	0	= 1	0	0
Physical Education						
(& Hygiene)	1	1	1	= 3	0	0
Christian Education		0	0	= 0	0	0
Sacred Literature						
Kindergarten Teacher Training	Transferred Teachers to other departments					

18 Teachers Dropped

75 Teachers Needed

The committee would like to qualify the recommendation on the teachers required in Engineering and Agriculture areas. These figures are tentative until further consultation can be held with experts in these fields.

In answer to question 8(c) (what reduction of faculty should be made based on the lack of qualifications?) the committee recommends that each President evaluate the faculty members presently at his school by the criteria listed below. Any not meeting these standards should be given one year's notice that they would not be needed after the first year at the new school. A one year contract would be made by the new University administration with those teachers being relieved of their positions.

Evaluation criteria:

1. Active Christian
2. Minimum academic and professional achievement (degree, etc).
3. Professional standing in the field (teaching ability as rated by his peers and by the students).
4. Extent and nature of experience.
5. General character and reputation.
6. Contribution to his field (research or scholarly writing).
7. Relationship with his colleagues and students.

The committee also recommends that a tenure system be developed by the administration of the new school or by a specially appointed committee.

Question 9 (what services and facilities would be required in this University which are not considered necessary or possible in existing Universities?) was discussed with the following services and facilities being recommended for students and faculty.

A. For Students:

1. Student Union, including: recreation facilities, student government offices, guest rooms, lounge, tearoom, meeting rooms, reading room with music, multipurpose room (concerts, movies, etc.), bookstore and cooperative store.

2. Health Service
3. Student Guidance Service
 - a) Counseling
 - b) Testing
 - c) Vocational Guidance
 - d) Job Placement
 - e) International Student Exchange
4. Community Service
5. Religious Life-Chaplain

B. For Faculty

1. Housing
2. Research Facilities and Fund
3. Retirement Plan
4. Sabbatical Leaves
5. Health Insurance Plan
6. Overseas Study

Question 10 (what are the implications of the foregoing considerations upon the deliberations of the Committee on Finance and Administration?) was discussed briefly. The following items will need to be given consideration:

1. Capital needs
2. Instructional costs
3. Maintenance and operational costs
4. General and auxiliary services
5. An extremely active fund raising organization for solicitation of both capital and endowment funds, inside and outside of Korea, will be needed.
6. If a new campus site is selected, then there will be the problem of selling, buying and building new facilities. Also decisions will have to be made as to how much of the existing equipment and facilities can be used.

This committee recommends that this committee be represented on the joint 3 college finance sub-committee to help communicate to them the details of the various actions of this committee and to help answer questions as they arise. It is suggested that one representative of this committee from Soong Sil, Keimyung and Taejon Colleges be selected.

It is also recommended that the final report of this committee be presented by the chairman of the committee to a joint meeting of the finance sub-committees (from Soong Sil, Keimyung and Taejon), chairmen of the 3 college Boards and the Presidents of the three colleges.

PRESBYTERIAN COUNCIL CONFERENCE MINUTES

November 20-21, 1968

The Presbyterian Council Conference was held in the Hwa Wul Restaurant in Taejon on November 20-21, 1968 with forty-eight members present. (Australian 10, Southern Presbyterian 23, United Presbyterian 15). The meeting was convened at 2:30 PM and the opening devotional led by Chairman William Ford of the Australian Mission. The minutes were approved as typed and distributed.

Following a brief business meeting the following papers were presented and discussed:

"Where Are We Going?" by Rev. Homer Rickabaugh, S.P. Mission

"The Report of the Policy Study Committee" (S.P. Mission) presented by Mr. Rickabaugh

"Some Suggestions for the Improvement of the Department of Cooperative Work" by Rev. John Brown, Australian Mission

"Church-Mission Relations 1968" by Rev. Francis Kinsler, U.P. Mission

Mr. Dean Schowengerdt, past chairman of the Korea Methodist Mission reported on the recent Methodist Onyang Consultation.

The meeting convened Thursday morning at Taejon Presbyterian College and after a devotional on the subject of "Fellowship" led by Rev. R.K. Robinson, Jr., the following papers were read and discussed:

"Partnership" by Rev. John Underwood, U.P. Mission

"The Missionary Evangelist and the Department of Cooperative Work: A Crisis in Identity" by Rev. G. T. Brown, S.P. Mission

"A Case for Keeping Medical Mission Institutions Out of the Church Structure" by Dr. Paul S. Crane, S.P. Mission

In the afternoon the meeting reconvened in the Hwa Wul Restaurant and the resolutions which are listed below were drawn up. The purpose of the resolutions is to assist those who will be participating in the negotiations which are to take place in 1969 between the four sister churches.

It was voted that the use and dissemination of the results of this conference be left to the discretion of the three board representatives.

Chairman Ford called attention to the fact that Rev. and Mrs. Alan Stuart and Rev. James Hazeldine were attending Presbyterian Council probably for the last time as they are returning to Australia to work there. The three gave the group their farewell greetings. Rev. Stuart closed the meeting with prayer.

Respectfully Submitted,

Merrill H. Grubbs, Secretary

Resolution 1: Resolved that we work toward the establishment of a separate "council on medical work" for the purpose of relating the mission medical work to the church in Korea and the home boards.

A sub-committee brought in the following recommendations as to duties and composition:

- DUTIES:
1. to channel requests from medical projects for finances, personnel and scholarships to the home boards.
 2. to make recommendations concerning medical work to the home boards and the Korean Church and give considered opinions on all requests from boards of institutions, committees of management to the home boards.
 3. to serve as channel for initiating new medical projects, the financial responsibility for which should be shared.

Resolution 11: Resolved that the church be called upon to share in the financial responsibility for new projects initiated.

Resolution 12: Resolved that (a) a cut of 10% per year be made in all DCW support budgets for the next five years, and (b) that the home boards be requested to give consideration to supporting specific projects with a financial support terminal date written in the request for funds.

(The vote on section (a) was 19 for, 12 against)

The above resolutions were presented, discussed, voted on and passed. The following resolutions were prepared by the same sub-committee which prepared most of the above resolutions, but time did not permit the group to give full consideration to them. Therefore, it was voted to include them in the minutes with this note of explanation.

Resolution 13: Resolved that efforts be made to assign work funds where missionaries are appointed.

Resolution 14: Resolved that ways and means be sought to emphasize inter-denominational work.

Resolution 15: Resolved that more time be given to personnel matters:

- a. orientation of new missionaries
- b. assistance to newly transferred missionaries
- c. work more closely with missionary personnel

- The End -

November 23, 1968

PERTINENT QUESTIONS

- a. Will the new emphasis of "partnership in mission" stress INSTITUTIONS? The Presbyterian Council resolutions tend in this direction.
- b. Will budgetting coordination be done on the field? OR will overseas Boards pick and choose what they want to support?
- c. What will be the effect of the Methodist Church's autumn 1968 decisions upon our plans for partnership?
- d. What role can we play while aware of the "schedule" leading to the April-May Consultation on Phase II of Partnership? For one thing STUDY the documents here, ask questions, and be aware of the time schedule.

January - DCW's Sub-Committee on Documents meets and should come up with a basic document. (Members - Ahn, Kwang Kook; Lee, Tae Joon; Kim, Kwang Hyun; G.T.Brown; John Brown; S.R.Wilson).

February - DCW's Study Committee on Partnership (Phase II), chaired by Dr. Kim Kwang Hyun, meets.

March 18 - DCW's Study Committee on Partnership (Phase II) meets again.

March 19-20 - March DCW meeting for finalizing DCW's document.

April 29 - May 2 - Meeting by representatives of all 4 churches reference Partnership in Mission (Phase II) for 1970 forward.

- e. Is our basic "Partnership in Mission" to continue with just the one denomination of Korea OR does our commitment to Christ require a broader relationship to His Church (interdenominational) in Korea?

What are the possibilities for a united Presbyterian Church of Korea?
A United Church of Jesus Christ of Korea?

THE MISSIONARY EVANGELIST AND THE DEPARTMENT OF COOPERATIVE WORK

A Crisis in Identity

I. PRESENT OBSERVATIONS - A DILEMMA

- (1) The Continuing Demand for the service of the missionary evangelist.
 - (a) Requests continue to pile in from the D.C.W., Presbyteries and leaders of the National Church (ex: the present D.C.W. priority list, the "Lee Kee Hyuk" Plan).
 - (b) Open opportunities for church planting as indicated in recent surveys. (example: R. K. Robinson--Roy Shearer Survey; Hugh Linton Survey).
 - (c) A Missionary Theology compels us to consider the "93%" as yet beyond the church and its ministry.
- (2) The Frustration of the present day missionary evangelist as his role is currently defined.
 - (a) The "drift" of missionary evangelists into the "shelter" of an institution.
 - (b) The departure of missionary evangelists to calls of service in the homeland.
 - (c) The difficulty of getting new "recruits" for this particular kind of missionary service.

II. WHAT IS WRONG? - A CRISIS IN IDENTITY

- (1) The missionary evangelist has lost his "identity". For the evangelists of the past, it was enough that he was "the missionary". This was sufficient to define his role and his job both to himself and to the church. He knew who he was: the church with whom he worked knew who he was. But with Church-Mission "integration"; the end of the "mission" as a policy-making, administrative body; and the advent of the D.C.W., the evangelist from overseas can no longer simply define his role as being a "missionary".
- (2) Comparison between the missionary evangelist and his institutional co-worker.

The missionary in an institution has a rather clearly defined "role" and "job description". And the job description is not dependent upon his being a missionary! He may be seminary professor, hospital administrator, or head of an educational department in a college. In each case, his "role" or "identity" is not basically different from the same job definition back at home. Neither is it basically different--whether it is held by a missionary or a national. The institutional missionary may have many frustrations, but his "identity" is not one of them.

But the "missionary evangelist" is like nothing that is known in the home church. Neither is it really akin to any position held by a national in the Church of Korea. The missionary is neither a

pastor of a local church, nor a church "bureaucrat". He may be given plenty of work to do: -- moderator of country churches, member of committees, teacher in the B.I.--but all of these things a normally busy and effective Korean pastor does in addition to his main job, that of being pastor to a local congregation. And, the multiplication of more jobs, and more work (however important in themselves) does not solve the basic problem of the missionary's "identity".

(3) Comparison between the missionary evangelist of today and yesterday.

The missionary evangelist of "yesterday" was assigned a geographical area or "circuit". It was his responsibility to plant churches within "his" area, bringing them into a relationship with the presbytery. In all probability, there were few, if any, other ordained ministers in his rural area, so he naturally assumed the role of senior pastor and moderator of most of the congregations.

Today, the situation is greatly changed. The missionary evangelist is one among many ordained pastors. His work is of necessity related to more established congregations than to unevangelized areas than his predecessor. We can never go back to this former relationship. The missionary is welcomed, as before, by the vast majority of presbytery leaders. But often, they do not understand why he cannot continue to do the same job as the missionary always did. His is still "ouri sungyosa", but they are unable to assign him a role or responsibility that is specific, creative, and challenging.

The exceptions are those missionary evangelists whose identity became established before the "dawning" of the "new day" in missions. They do not face the same "identity crisis" that is faced by new men coming now to Korea for this kind of work. Their responsibilities, although informal and unofficial, are nevertheless genuine, and are respected and appreciated by most church leaders. But, it would be exceedingly difficult for a missionary who has only recently come to the field to find his own "nitch" in the same way.

(4) Conclusions: -- The present day missionary evangelist lacks both the security of his institutional co-worker, or the status of his predecessor. What happens? Three possible dangers develop:

- (a) The missionary evangelist continues in his frustration, but is basically insecure, unhappy and ineffective.
- (b) He "runs" for the "shelter" of an institution.
- (c) He might try to create his own little "empire" -- apart and separate from the national church with which he is to work.

III SOLUTION --- A SPECIFIC CALL AND CLEARLY DEFINED JOB DESCRIPTION

(1) A specific call.

The missionary must be given specific responsibility for some specific piece of work. This would be in the form of a "call" given to him by presbytery (or D.C.W.) in the same way a pastor

receives a call to a local congregation. This "call" would include a job description with the degree of responsibility which the presbytery is willing to entrust to the missionary. This "call" would include the amount of financial support for the project which they are asking the missionary to undertake. This means that he would be given a title--something other than "sungyosa" -- a title that would be meaningful and understandable whether held by missionary or national alike.

(2) Examples of some types of specific responsibilities which might offer unique opportunities for a missionary:

- (a) Presbytery's Evangelistic "Chong Moo". (Secretary of Evangelism for a presbytery)

This would be a nearest thing to the informal and unofficial role he often assumes.

- (b) Presbytery's Christian Education "Chong Moo".

No one today is really giving undivided attention to developing a Christian Education program in a local presbytery.

- (c) Director of Evangelism in some specific geographic area with special needs or opportunities. (Examples: a group of islands an inaccessible mountain area, a new industrial complex)

- (d) Director of some specialized evangelistic project. (Examples: Industrial Evangelism, Audio Visuals, Chaplains, etc.)

- (e) Any of the above might be better related to the local D.C.W. than to the Presbytery.

(3) Application of such a plan.

- (a) The General Assembly's D.C.W. would require a presbytery (or local D.C.W.) to present a specific "call" to the particular missionary evangelist before making an assignment. This would include a detailed job description with some indication as to how much responsibility and authority the presbytery would be willing to give the missionary.

- (b) Presbytery (or local D.C.W.) would indicate the budget which would be assigned to the work for which they want a missionary. This might be a portion of the D.C.W. grant, or local presbytery financial support. If the new project needs additional financial support, then this should be clearly stated. The General Assembly D.C.W. would then have to find additional financial support or else assign the missionary elsewhere.

- (c) A committee of Presbytery (or local D.C.W.) would act as the responsible "board" to whom the missionary would then be related. This board or committee would be his "boss". His relationship to it would be identical to the case where a national held the same assignment. The missionary would have definite authority and responsibility for the project -- but not as a missionary -- as a duly appointed agent of the presbytery, acting on their behalf and subject to their control.
- (d) The "call" would be for a specific term--3 or 4 years (usually to coincide with the field term between furloughs). At the end of the term, the relationship would be re-evaluated by both parties. It could be continued for another term, or possibly with a national taking over the responsibility held by the missionary.
- (e) The General Assembly D.C.W. Personnel Committee would have to play a major role in establishing the initial relationship with the presbytery or local D.C.W. It would also be essential for the Personnel Committee to continue its oversight to make sure that the Presbytery lived up to its commitments and that the missionary's work was acceptable and fruitful.
- (f) Such a plan, if implemented and enforced, might drastically reduce the number of "requests" for missionary evangelists. But, at the same time, it would insure that requests which were received were genuine and reflected real needs and real opportunities. And, I believe, it would make it possible for the missionary evangelists of today to have the same creative and significant opportunities, within the changed Church-Mission relationship, as the missionaries of yesterday.

George T. Brown
Seoul, Korea

November 17, 1968

Presbyterian Council Conference
November 20, 1968

Church-Mission Relations 1968

The missionary has always faced the crisis of change. It is for him to anticipate, accept, and accelerate change. 19th century missionary work produced much 20th century change. Missionary work has been a prime factor in changes taking place in modern Korea. The greatest changes in missionary work are taking place today. Archibald McLeish's words to Time Magazine founder Henry Luce are a timely word for us: "It's very hard to be as successful as you have been and still keep your belief in the desperate necessity for fundamental change." But change itself does not automatically guarantee improvement or success. It has wrought near catastrophe in some mission fields in our time. We thank God for the measure of success He has granted the Christian movement in Korea. And we must also accept the present situation as the starting point for the future.

The Fact of the Well-established Church

In the first place we face the fact of a well-established Church in Korea. The Korean Presbyterian Church, for instance, is a completely independent body. Last year's moderator stressed this point in his sermon: "Our Independent Tradition." Korean Christians rightly rejoice in the reality of their own fully-grown up Church. Missionaries may also rejoice in the fulfilment of their originally declared purpose: "To make Christ known, to win disciples to His Name, And to establish a self-governing, self-supporting, self-propagating Church." The reaching of this goal is no cause for bewilderment, frustration, or discouragement. It is the blessed result of the coming of the Gospel of Jesus Christ to this land. The Churches we represent recognize the equality and independence of this sister Church. And we missionaries find ourselves working together with this well-established Church.

The Problem of Church-Mission Relations

In the second place we face the problem of Church-Mission relations in Korea. First let me describe one Korean Church response to this situation. It is not: "Since we are a grown-up Church we will no longer need missionary resources." It is rather: "Since we are grown up we will take over all missionary resources." This Church grew up with the help of missionary resources from the beginning, and the habit and the desire to continue to receive them remains strong and unchallenged. But should one self-supporting Church receive help for its work from another such Church? Should one well-established Church pour its missionary resources into another such Church? That is like pouring old wine into new skins - the skins won't burst, they'll shrink.

What is the missionary response to the problem of Church-Mission relations? Missionaries struggled for eighty years to establish a self-supporting Church. Nobody wanted to produce rice Christians, or a church dependent on foreign money. But the appeal of foreign money remains almost irresistible. It enables a Church to enlarge its work without any extra effort. It enables a denomination to improve its statistics without any extra pressure. It enables a church official to strengthen his position without any extra burden. But it also weakens the appeal for the Church to give more fully of its own. It also lessens the need for stewardship on the part of the believer.

It also softens the integrity of a self-governing, self-supporting, self-propagating Church. The 1957 Church-Mission Mutual Agreement included the 'Principles of Missionary Giving'. Korean representatives flatly refused to allow them in the 1964 Mutual-Agreement. What place will they have in the thinking of the 1969 Conference on this subject?

What should be the proper relation between the missionary and the well-established Church? The titles 'fraternal worker' and 'missionary' reflect the ambiguity in this situation. Are we not fraternal workers when assigned to particular positions within the Church? I teach in the seminary under a Korean president, dean, and Board of Directors. My Korean colleagues on the faculty are as highly and more highly trained than I. I continue to work there only as long as the Koreans in authority let me do so. But I work as a fraternal worker there have I lost my calling as a missionary?

The missionary, let us remind ourselves, is one sent out with a message on a mission. He is Christ's emissary taking His blessings to those who have not had them. Jesus cried: "Let us go to the other towns also; for this I came out." Paul said he was called to preach where Christ had not been named. The missionary comes first in the role of offices in the Church of Jesus Christ. He does not wait for others to tell him what to do. The spirit of Christ leads him out into the regions beyond with their greater needs. And he faces the opportunity to do so in Korea today. We all repeat the well-known fact that 93% of the Korean people are non-Christian today. There are more non-Christians in this land today than before the Gospel came. 80% of the people, we are told, have no vital religious faith of any kind. What is going to fill the vacuum in the soul of this nation in our time? The flood of materialism and commercialism sweeping over the country? The force of militarism so strong in this generation? The infiltration of communism from the North? The Gospel of Jesus Christ? Certainly the young Korean Church has a great responsibility in this situation. And so do the older and more affluent Churches from overseas. And perhaps the greatest responsibility falls on us who accept the missionary calling.

The problem of Church-Mission relations arises, I believe, out of this situation. It began to develop after the second world war. The younger Church survived the ordeal of that time without missionary assistance. Rising nationalism would no longer tolerate foreign domination of its affairs. Mission Boards sought to avoid any appearance of 'missionary paternalism.' The result was the establishment of the Department of Cooperative Work in the Church. Much emphasis was put on turning over missionary resources to the receiving Church. Missionaries were made to feel that they should hold back and not take initiative. Some have believed that finances should be given to the Church without strings. Some have felt frustration and irritation in the Department of Cooperative Work. And it is just possible that our Korean counterparts share some of the same emotions. But right here we may be facing the greatest test of our missionary calling in Korea. The Korean Church came into being through the witness and work of the missionaries. Koreans believed the missionary witness and became our fellow believers in Christ. Is it possible that we can no longer work with their Church since it is grown-up? What a dismal anti-climax that would be to the glorious missionary enterprise in Korea. Do we not rather have the privilege of 'partnership in mission' in the one great Church of Jesus Christ? And is not the Department of Cooperative Work the instrument through which to fulfil our calling at this time?

The Challenge of Missionary Outreach

In the third place we face the challenge of missionary outreach in Korea. To be sure many missionary tasks are now being continued on from the past. There is no need for any abrupt, disruptive break with the work that is being done. But the changing situation calls for both missionary initiative and outreach for Christ. Our Korean Church colleagues have welcomed such missionary initiative in the past. Our calling, our position, our resources make it possible in the present. And such initiative may be the happy solution to the problem of Church-Mission relations.

We face the challenge of missionary outreach in the field of evangelism. There has been such new outreach in government prisons and provincial hospitals. The D.C.W. and local Presbyteries have sent out 25 such workers in the last two years. And there are requests for additional effort in this wide-open field of evangelism. The D.C.W. has established a Servicemen's Center in Non San within the last year. It ministers in the Name of Christ to hundreds of new army recruits every day of the week. The D.C.W. provides expenses, but the Young Nak Church sends out a full-time worker. There are plans for at least two more such servicemen's centers for the Korean military. Young missionaries are going out to work in the ripe field of university students, and the D.C.W. must undergird them and support them in their work. These are but suggestions and beginnings of new missionary outreach in our time.

There is unprecedented opportunity for missionary outreach in the field of education. Bible Clubs in Korea have offered a Christian education to youth in Korea for some time. This work deals with the poorest, humblest, and perhaps most eager people in the land. And today it presents a new and unexpected opportunity for further Christian outreach. It might become a mass movement of the poor into the Church in the next generation. Some 5000 boys and girls are graduating yearly from Junior-High level Bible Clubs. A hundred of these once struggling groups are merging into permanent Church Schools. They need much help, guidance, direction at this critical juncture in their history. Are we content with the educational achievements of missionary work in the past, or dare we look forward in faith to the greater opportunity in the future?

We also face the challenge of missionary outreach in the field of medicine. Dr. John Sibley has felt the need to go out to serve the poorest in their needs. Drs. Robinson and Santinga contemplate new kinds of outreach in their medical service. Missionary ladies are involved in new outreach among the most needy girls in Korea. Time would fail to tell of other needs and opportunities before us today. This is the challenge of missionary outreach in Korea today. This is the responsibility of the Department of Cooperative Work in the Church in Korea. This is the call of partnership in mission in the one great Church of Jesus Christ throughout the world.

Francis Kinsler

PARTNERSHIP

The following are some propositions I wish to submit to the members of the three overseas churches cooperating with the Presbyterian Church in Korea, first for our own consideration, and -- after some weeding and correction-- as possible "positions" or propositions for us to offer when consultations begin on where we are to go after our five years' experience with the Department of Cooperative Work.

John Underwood
November 1968

Proposition I.

That we are not approaching these consultations as if we were two sides in a bargaining session, and each side had interests of its own to further, but as two teams working for a single goal, because we are in truth a single body of Christians.

So far as we know our own hearts we are ready to sacrifice not only any privilege or powers but also any structure or organization or tradition which is demonstrated to hamper the achievement of the goal.

God is our witness that this has been our position from the time we accepted God's call to the service of Christ in Korea, but if at any time we have appeared to take a narrower position we confess how prone we are to this and other sins, we own our fault, and now reaffirm our first position.

Proposition II.

That the first consideration of these consultations is how we can best work together in Korea for the winning of souls while strengthening the Korean Church.

Any consideration of evangelism which does not guard against weakening the Church is almost as unwise as it would be to try to make the Church stronger without evangelism.

Proposition III.

That two vital secondary considerations for these consultations are (1) how we can best work together in Korea to recruit and hold new missionary-coworkers from overseas and to encourage material cooperation from overseas; and (2) how we can best work together in Korea to maintain and improve happy relations between the overseas churches and the Korean Church, and between missionary-coworkers and the Korean Church and community.

The area of consultation in which we must ask the greatest degree of understanding--and trust--is probably the area of recruiting and holding new personnel. We have become troubled over an apparent correlation between new domestic and overseas policies in our home churches and an increasing difficulty to recruit, and having recruited, to hold new personnel.

One part of our consultation may have to be the exploration of the effect on recruitment and holding of personnel which will result from various alternative plans of cooperative work. -- But if we are to set ourselves up as authorities about things American and Australian, we must be a little slow to deny credence to statements about things Korean which may come up in the consultations.

Proposition IV.

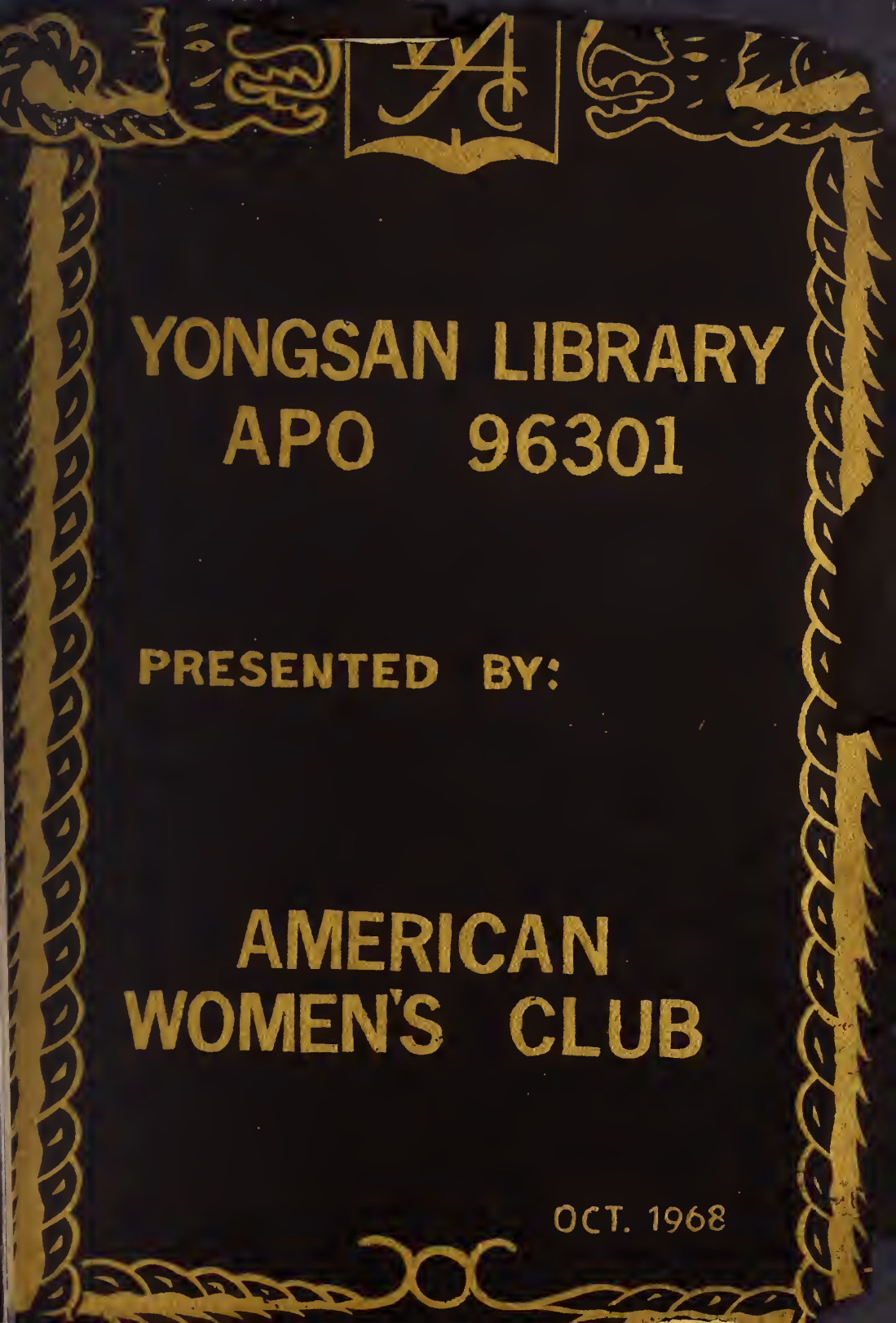
That the focus and scope of the work we do together should always be cooperative Christian Mission as distinguished from the Korean Church.

After 1907 when the birth of an independent Korean Church clearly did not end the need for missionary cooperation, the autonomy of the new Church was maintained by the practice of recognizing its full authority and financial responsibility in all matters related to the life of the Church itself; the integrity of the new Church was safeguarded by the practice of carrying on in cooperation with it but outside its control any work which it was not strong enough to do alone. In joint projects the authority was divided proportionately to the load carried.

Notwithstanding the truth of statements that the whole life of the Church is Mission, the division of labor which was practiced in Korea made clear a very real distinction between care for the Church's body and the work which the body does. The work we are to do together must never infringe upon the Korean Church's right and need to be responsible for its own affairs, but must always concern the outgoing service of the Church of Christ.

Proposition V.

That the integrity of the Korean Church and the efficacy of cooperative Christian mission equally call for organizing the work we do together along lines which do not mirror the judicatories of the Church but focus upon the needs and opportunities of Christian mission.



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pen name Kan Song. During his life
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fields of Korean culture. In books
he collected both rare books and
manuscripts and current publications.
This bibliography is a listing of
only the rare books and manuscripts.
It is divided into three sections:
I. Annotated list of extremely
rare items, i.e. National Treasures.
II. Listing by traditional subject
classifications of Chinese classics.
III. Indexes: author, title and
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founded in the period of Chung-cho
(r. 1775-1800) currently housed at
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This volume is a bibliography
of 19,708 titles printed in 73,421
volumes. These titles list only
the books by Korean authors. Does
not include volumes by Chinese
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MISCELLANEOUS:

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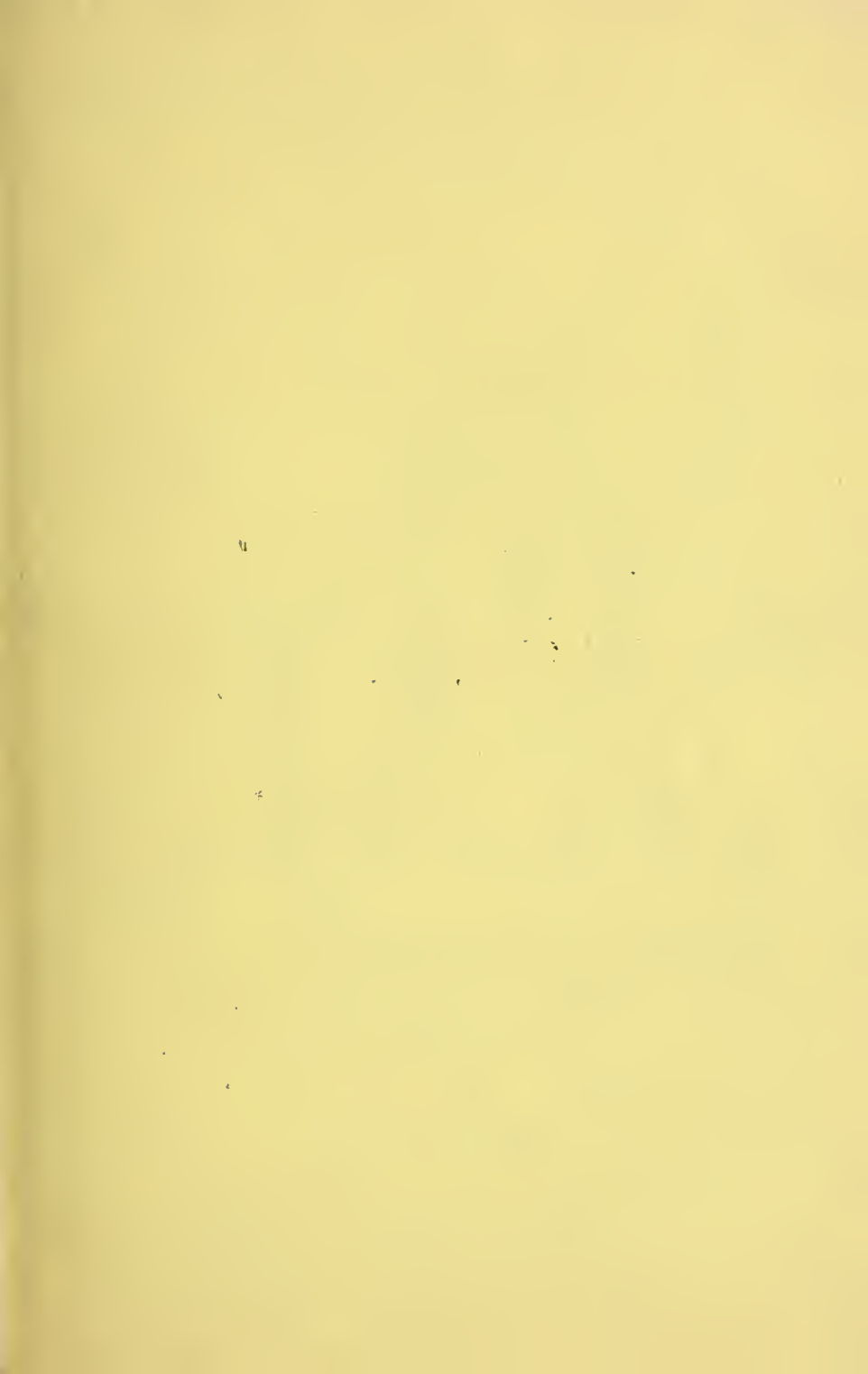
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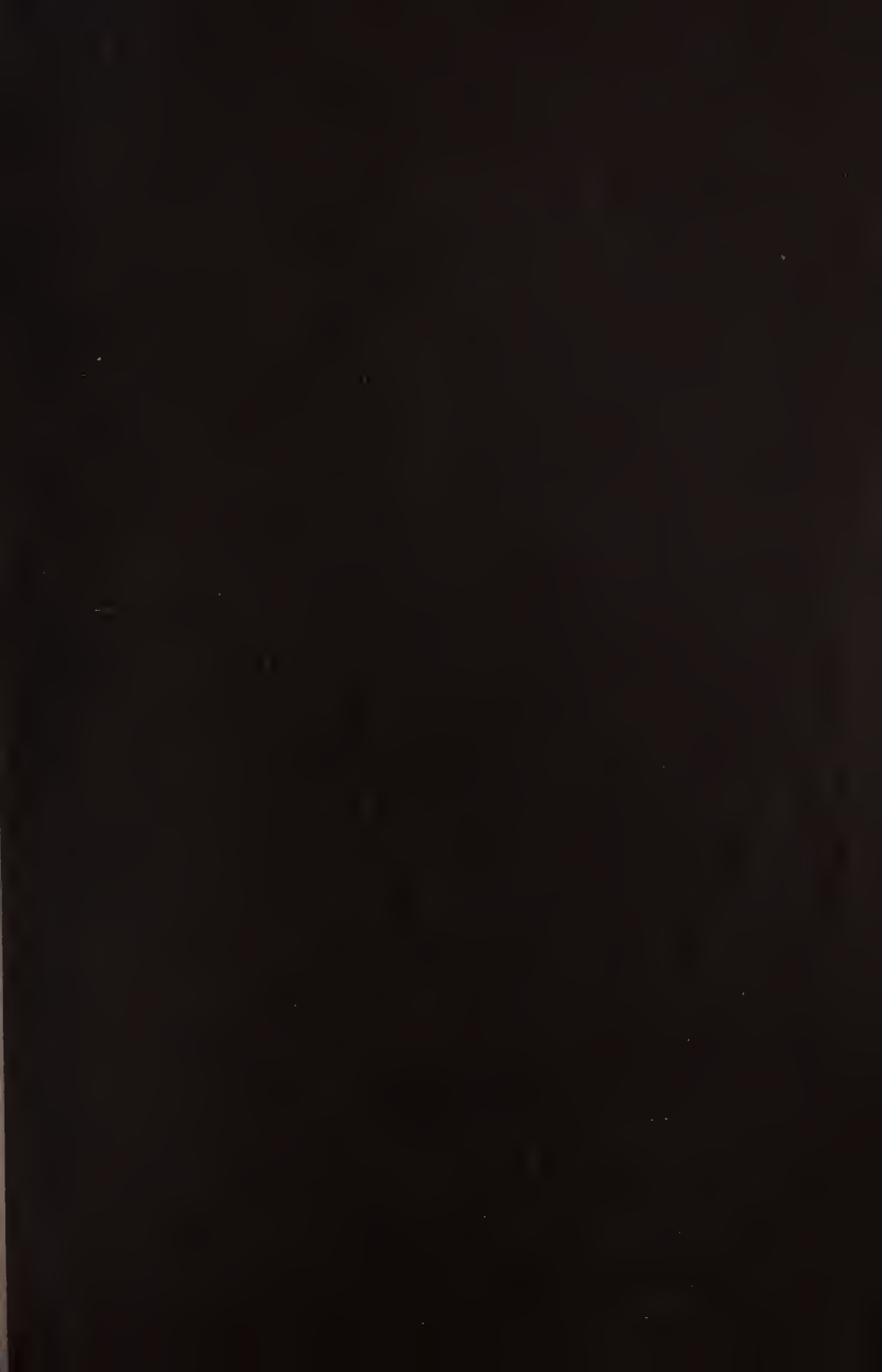
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Island. Each listing includes a brief
explanation of specimens taken. Also
includes a few illustrations of insects
and a map of collection trips made on
Cheju Island.

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Korea Times
Dec. 29, 1968

Timely Nuggets

Foreigner's Cemetery



By Patty Barker

The end of the old year is the traditional time to pause a moment, to look back, and to recall the past.

On a warm December day recently we visited the Seoul Foreign Cemetery. This is certainly a place to linger in and to muse about people and events which helped shape Korean history in the past 78 years.

The cemetery is situated beside the Seoul City end of the Second Han River Bridge on a pleasant hillock of land that looks out over the river. In the mild breezes a few late-falling leaves rustled down joining the golden carpet already covering the graves. Here lie many famous foreign missionary, military, business, and diplomatic people.

This burial ground was granted to the foreigners in 1890, according to notes written by Mr. Horace Underwood. At that time Dr. John Heron, a prominent and much-loved missionary, passed away after a lingering illness in July of that year. His friends appealed to the government to grant a plot of land for a foreigners' cemetery.

This request was at first ignored. In desperation the foreign community threatened to bury Dr. Heron in the missionary compound which lay within the city walls.

This announcement was greeted with a great hue and cry, for superstition and laws prevented anyone, whomsoever, from being buried inside the city. Even the grave of a queen (wife of Taejo) was promptly moved to a site outside the city as soon as the old king died.

Before an international incident developed, the Korean government allocated a site on the edge of the Han about four miles from what was then the city limits.

A cemetery committee was formed among the foreigners which concerned itself with the upkeep of the grounds. Since the Korean War the Seoul Union Church has taken over these responsibilities.

In her excellent article "If I Had a Thousand Lives" that appeared in the last March issue of *Women's News*, Colonel

Mary Lane had certainly done a great deal of research on the noted people buried in the cemetery.

Colonel Lane mentions men like Clarence Ridgely Great-house who was invited by the Korean minister of justice to supervise that extremely touchy trial after Queen Min's murder in 1885.

Of great interest to me is the inscription on the stone of George Alexander Taylor, pioneer mining engineer who came to Korea in 1896 at the age of 67 and remained until his death in 1908. Apparently his enthusiasm over Korea's mineral resources was as great then as mine is today.

Any foreigner who has an interest in Korean history is beholden to Homer B. Hulbert whose *History of Korea* (until 1904) is still the only detailed one in English in existence. He came to Korea at the age of 23 in 1886 to teach at the royal court school. He became a trusted confidant to the king and was loved by the people. He stayed on in Korea as long as possible until 1907 and even after being forced to leave, he worked diligently to bring the plight of Korea to the attention of the world.

At the age of 86 in 1949 he returned to his beloved Korea, and only six days later he died. The government posthumously awarded him the Order of the Taeguk. The inscription on his tombstone reads: "I would rather be buried in Korea than in Westminster Abbey."

Across a tiny pathway from Hulbert's grave lies journalist Ernest Bethell. His caustic newspaper articles were a bitter trial to the Japanese. When he died, the anti-Japanese sentiment on his tombstone was promptly obliterated, but in 1964 a new and beautiful monument was erected alongside the old stone by the "Journalists of Korea."

Also buried in the Foreign Cemetery is Dr. Alice Appenzeller, the first Westerner born in Korea. She was president of Ewha Women's College for 17 years and devoted her life to her birthplace.

Members of the famous Underwood family are buried here, and many many more. Every visit to the Seoul Foreign Cemetery will reveal a few more famous names of

people whose devotion and efforts for Korea were only halted by death.

Not unexpectedly the graves are often grouped according to missionary affiliations or nationalities. French and German burials are mostly together and so are a group of timeworn Russian tombstones. In 1895 Anglican Bishop Cecil J. Corfe writes in the church magazine *The Morning Calm*:

"The Russians lost one of their men through fever, and a week later a promising young lance-sergeant of our (British) Marines died from the same cause. Both were buried in ground recently assigned to foreigners for a cemetery about four miles from the city, by the riverside — a beautiful spot. I was asked to bury the Russian sailor, and very impressive service it was...A few days later they joined us when we went to bury our poor fellow."

Bishop Corfe also remarked that there were but 10 graves in the cemetery (three and a half years after Dr. Heron had been buried there.)

An ironical touch is that the old tombstones inscribed with the Russian alphabet which face out over the river are the ones most considerably damaged. The defacement, I assume, came from shell fragments during the Korean War.

Another group of graves, also on the riverside but at the lowest point of land in the cemetery, seems to have been set aside for foreign babies. The poignant markers tell that most of these children died at birth or in their first year of life. Perhaps their broken-hearted parents found some tiny comfort in laying them to rest in company with other baby souls.

When the Second Han River Bridge was being erected, the construction company tried to have the cemetery moved. The City of Seoul, however, designated it a "Cemetery Park." This once-worthless plot of ground is now very choice land, but it looks as if the Seoul Foreign Cemetery will remain on the original site for all time. Here one can seek and find the humble monuments to those dedicated foreigners who devoted a part of their lives to their beloved Korea.

WORLD VISION

MAGAZINE/MARCH 1968

**Korea's
Coal-Dust
Converts**

Red China's Wall

**Dr. Han Kyung Chik,
Korea's Quiet Dynamo**

WORLD VISION MAGAZINE

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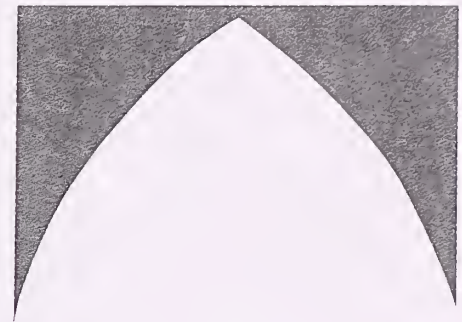
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THE DOOR THAT WAS SHUT, LOCKED AND BARRED

Behold, I have set before thee an open door, and no man can shut it" (Rev. 3:8).

Korea was once a closed door. In fact it is doubtful that the door to any country in the modern world ever appeared to be so tightly shut and locked and bolted as the door to Korea once seemed.

Korea was historically called the "Hermit Nation." For hundreds of years her determined foreign policy was isolationism. Korea's word to the outside world was "stay away, or else."

You can see the reason for this policy by glancing at a map of the Orient. Little Korea is nestled between great, spacious China on the west, aggressive Russia on the north, and powerful, ambitious Japan on the east. Locked in as it is, Korea has been the target of all these countries. Whoever controlled Korea possessed a great advantage over the other nations in the area. All of them were jockeying for power, specifically for the domination of the Orient.

Korea has suffered much because of its geographic location. In the 14th century Kublai Khan marched into Korea. The Mongols were the first of several powers to dominate Korea and subjected it to foreign rule. In the 17th century Hideyoshi, the Japanese Napoleon, marched the length and breadth of Korea and

left it a blackened ruin. And when he left, he took with him not only material loot but also artists and artisans — anyone who knew anything, anyone who could do anything. Many of the important industries for which Japan is noted today were introduced into Japan by Koreans taken prisoner by Hideyoshi. For example the beautiful cloisonne vases that Japanese industry popularized were first introduced in Kyoto by Koreans.

In 1895 the Sino-Japanese war was fought over Korea. Ten years later the Russo-Japanese war was fought over Korea. And many of the important battles took place there. The determining naval battle of the Russo-Japanese war was fought off Inchon. Until the recent Korean war you could see the remains of Russian man-of-war jutting out of the sea near Inchon.

Even the Korean war wasn't Korea's war. It was the Communist world fighting the West — the free world — and the battles happened to be on Korea's territory. So this little country is once more victimized by larger

by Harold Voelkel

Harold Voelkel and his wife first went to Korea in 1929 as missionaries under Presbyterians U.S.A. mission board. For 28 years they did evangelistic work in rural areas, moving later to Seoul where he taught at Soong Sil college. The Voelkels are now retired, living in California.



powers, again locked in a struggle for control of the Orient.

This background should help us understand the Korean attitude toward the first missionary of the modern era who attempted a work in Korea. He was a Welshman by the name of Robert J. Thomas, an agent of the Scottish Bible Society working in China. When Thomas heard in 1865 that the Korean language was based on Chinese, and that the intelligentsia of Korea could read Chinese, he determined to visit Korea and distribute the Scriptures, despite the enormity of the responsibility of getting God's truth to the hundreds of millions in China.

He secured passage on an American steamer, the General Sherman, sailing for Pyeng Yang, the large city in the north of Korea that is now the Communist capital. The ship reached the mouth of the Tae Tong River and started up toward Pyeng Yang. But the skipper was unaware that the west coast of Korea has the second highest tide in the world. On certain days it reaches 33 feet. You can stand by the docks in Inchon and see the water rise and fall. The ebbing tide soon had the ship hopelessly stuck in the sand.

The Koreans, recognizing this American ship as a foreign vessel, are to be forgiven for assuming that it

Harold Voelkel, author, speaks to North Korean prisoners of war.



THE DOOR THAT WAS SHUT CONTINUED

was the advance party of another planned attack. They went up the river, took their little native Korean boats, piled them high with pine brush, set the brush afire and allowed the receding tide to carry these flaming little boats down to the General Sherman. The ship was set afire, and those on board leaped into the river and swam to shore where the waiting Koreans captured and killed them.

R. J. Thomas, would-be missionary to Korea, became a martyr.

When word of his death reached Great Britain, a memorial minute concerning his death was adopted which included this sentence. "While admiring the zeal and devotion of the man, we regret that he attempted a work among a people so unpromising."

What were they saying? They were saying that Thomas threw his life away because he attempted a work in a country where the door was closed. The Koreans were unpromising to these missionary experts.

How does your Bible read? Does it say "Go ye into all the world and preach the gospel to *promising*

people"? How promising was the apostolic world? As I remember it, all the apostles except John were martyred.

One of the first visitors to Korea as Christian work got under way was a Yale University professor, Dr. George Ladd. After a residence of a few months in Korea, Dr. Ladd wrote a book. It is a very interesting though disappointing volume. Dr. Ladd says among other things, "The Koreans are rather more despicable than any other people I have come across."

I suggest that this remark has the virtue of clarity.

So who could hope to do anything in Korea? Culturally and spiritually, the door was closed. To mission experts Korea was unpromising. To a widely traveled political philosopher the Koreans were despicable.

After sinking the General Sherman, the Koreans took the anchor chains and hung them in the gates in the wall surrounding Pyeng Yang. It was an ominous warning to foreigners to stay out. But while those anchor chains were still hanging there, three young American missionaries passed through that gate to open a mission station. One of them happened to be my wife's father, William Swallen. The other two were Samuel A. Moffett and William Baird. They

Korean church and school serve needs in a rural community.



divided responsibilities and set to work.

Naturally, when we first reached Korea 38 years ago, we visited my wife's girlhood home. On Sunday my father-in-law suggested that we ride through his area. We saw the villages of 100 to 200 little single-story mud houses with thatched roofs. Soon I began to notice that here and there was a larger building towering above those low mud houses.

"What's that big building over there?" I asked.

"That's a church," my father-in-law told us.

A little farther on I asked again, "What's that big building over there?"

"That's another church."

Still farther on I noticed a brick building in contrast to the dull gray mud. It was another church, and the brick building beside it was the church school. Modern education, like modern medicine, was introduced into Korea by missionaries. The school was established and maintained by the congregation. The Bible was an integral part of the curriculum.

In the lifetime of that pioneer missionary, the area assigned to him had become a presbytery with over 50 ordained Korean pastors. And we have been just as careful in Korea about ordaining men as we are in

America, making sure that they are adequately prepared.

Soon after reaching Korea, I had the thrill of attending the dedication of the Robert J. Thomas Memorial Church, which was built on the spot where Thomas was murdered.

Unpromising? Who said so? My Bible tells me that the door is open and that no man can shut it. We had better believe that. We need to believe it in all the work we have in the world today.

Consider this interesting point in the sequel to the description of the Koreans as unpromising and despicable.

One of our leaders in Korea, for years president of Yun Sei University, with some 5000 students, is Pack Hak Jun. He later became the Minister of Education of Korea and completely revised and improved the country's whole educational system. He has a Ph.D. degree from Yale University. Our Presbyterian mission leaders in New York demonstrated their confidence in him by asking him to participate in evaluation conferences of educational institutions in various countries.

How unbecoming for anyone to refer to any people as "despicable," for it remains to be seen what God Almighty can do with any people.

During World War II the Japanese militarists decided to make every Korean demonstrate his loyalty to the war program by bowing before a Shinto shrine. To the ordinary Korean this meant nothing. There are numberless gods in his pantheon, and one more would not make any difference. But to the Christian, God's Word is crystal clear: "Thou shalt have no other gods before me" and "Thou shalt not make unto thee any graven image. Thou shalt not bow down to them nor serve them." The Japanese order meant a crisis for every Christian. Pastors were discredited, congregations were scattered, church buildings were required to be sold and the witness of Christ was obliterated. And the door was closed. Or so it seemed.

I happened to be one of the first 10 missionaries to return to Korea after the war. We were stunned by the wreckage and the ruin of our church.

But the Korean churches came back. Out of the poverty, amid a wrecked economy, leaders were appointed and congregations reassembled. Little pieces of land were acquired and humble buildings were erected. The praises of God once more rang out and His Word was preached.

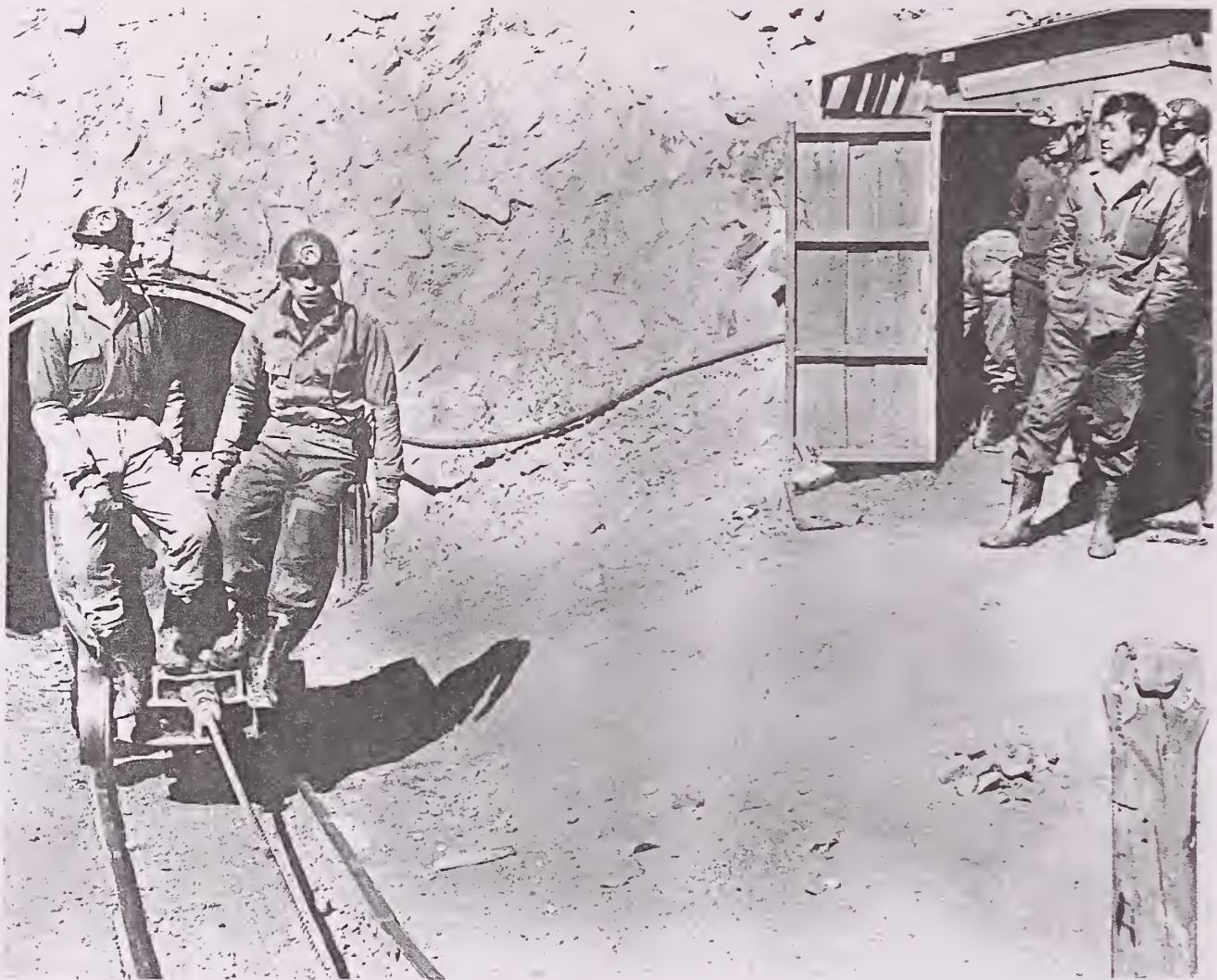
Then the Communists attacked and overran all of Korea except that little Pusan perimeter. Again the church was the primary target. Hundreds of pastors were brutally murdered, and the church was subjected to new pressures and further destruction. Again the door seemed closed.

But what is the situation today? In South Korea there are 3000 churches. So God proves His promise. However closed Korea once appeared, in the course of time it has proved to be both open and responsive to the gospel.



Voelkel shares with Korean soldiers.

COAL-DUST CONVERTS

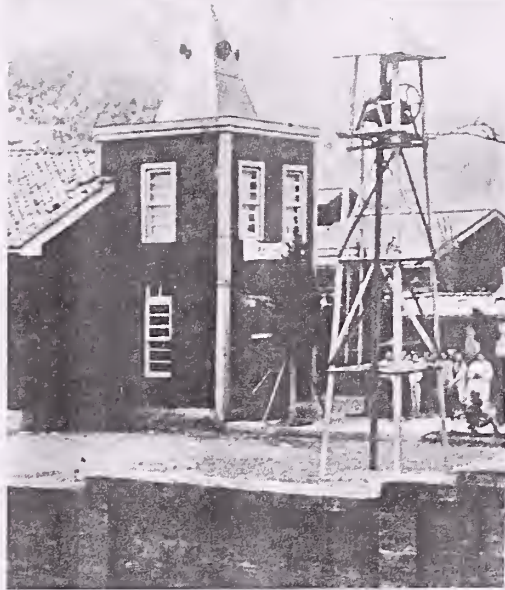


Men come from the Togeh mine.

by Roy Shearer

Anyone riding through the Korean town of Togeh on the train might miss the Presbyterian church, even though it sits right below the railroad embankment in plain view. They would notice the attractive new Roman Catholic church up on the hillside. The Catholic church cost about \$30,000 and seats some 600 people. Although it serves only about 100 townspeople currently, it does show some signs of growth.

The Presbyterian church, by way of contrast, is an unimposing wood-frame structure. From one angle it looks more like a warehouse than a church. Like all the buildings in this mining town it is covered with heavy dark dust from the mines. But it has a cross on one end, and it is furnished to seat about 300 people. It is often filled to capacity, and is still growing.



**From mine shaft to pew,
the town of Togeh responds
to Jesus Christ.**



Mining district of Korea draws rural families who seek higher income.

Whatever the Presbyterian church in Togeh lacks in outward appearance it more than makes up for in a certain inner beauty all its own. If anyone at the church knows a visitor is coming, the pastor will be at the train station to meet him. The warm greeting from the pastor, the conversation on the ten-minute walk back up the tracks to the church, and joyful greetings from the church members along the way will reveal a vitality that the outward appearance of the church building seems to hide. The sincerity of these greetings between the parishioners and their pastor, the Rev. Mr.

Roy Shearer, United Presbyterian missionary to Korea, is author of the 1966 book Wildfire: Church Growth in Korea. He is currently studying at the Fuller Seminary School of World Mission and Institute of Church Growth in Pasadena, California.

Won Hee Chung, is the clue that this congregation is permeated by a warm Christian love.

The Togeh Presbyterian Church has grown so rapidly in the last five years that the church building could not expand fast enough to accommodate the congregation. This church used to have 70 members. Now it has 300, which is five percent of the population of Togeh.

In this dusty coal-mining town the church does not need a beautiful building to be an effective influence in the community. The Christian people of the congregation do the job.

Churches are also springing up in other towns along the railroad line near Korea's east coast. The Presbyterians have emphasized the planting of new churches

in this area because people in these mining communities are so responsive to the Christian message. The first step is usually to locate Christians who have moved into the area from other parts of Korea. Soon they are meeting for regular worship services. Later a Christian worker is sent in to provide continuing full-time leadership for the new congregation. Further growth can be expected as the people become more involved in the church, in their relationship to Jesus Christ and to each other. The church in Togeh is a good example.

What has caused the Togeh church to grow so rapidly? One answer would be the same for any growing church: the Holy Spirit caused the growth. But, as is always the case, God used human instruments. Principally, two men in Togeh have been used to help the church to expand. One man is Choong Wook Pak, superintendent of the Daehan Coal Corporation's Togeh mine. He is a busy man. He is responsible for the production and safety of two thousand miners working under him. His influence as the boss of the principal mine in Togeh is great. Yet as a faithful elder, he never misses a service during the week. This includes Sunday morning and evening services, Wednesday night prayer meeting, a Friday night cottage prayer meeting, and a dawn prayer meeting every day of the week.

Korea has been experiencing a great migration of people to industrial centers and to mining towns. As with other towns situated in the steep valleys of the coal-rich mountains, Togeh has received a large population influx in the last few years. Most of these are men looking for a steady job. Some, of course, are Christians before they come to Togeh. But many non-Christians leaving their hometowns behind them have nothing stable to hold onto.

In their search for stability, many of those who come to Togeh to work in the mines begin attending church and become Christians because of the influence of Mr. Pak. His Christian faith is evidenced in everyday life in a concern for those working for him. The workers know he is honest and is interested in them as persons. They know that they can trust his word. The workers see him as an example. Any person in need can be assured of help from Mr. Pak.

On one occasion, a pastor from a neighboring church was ill and could not afford medical expenses. Mr. Pak heard about it, took him in and cared for the pastor until he recovered. When special speakers come to the Presbyterian church, Mr. Pak often does the entertaining. When a special offering is taken to assist in nearby church construction, Mr. Pak can be counted on to give as much as the rest of the church put together, even though he is not really wealthy. His service to the church goes far beyond the average.

The lay ministry of Mr. Pak is reinforced by the preaching ministry of the Togeh pastor, Mr. Chung. His preaching sets the pace for this growing fellowship.

It is based firmly on the Bible and it is grounded in the love of Christ.

Pastor Chung himself is loved by his people. Anyone can see it in their eyes. He is a lively story teller and always an entertaining conversationalist. His congregation expects "a word from the Lord" when Mr. Chung speaks, and he rarely lets them down. Expectation can be seen in the faces of the people. Guest preachers, the author included, have commented on the expectancy of this congregation. It draws the best out of a preacher. The people of the congregation regularly hear good preaching from Mr. Chung. They listen with an attention that is all too rare in most churches today.

Togeh Presbyterian Church grew through the effective combination of a faithful layman and a dynamic preacher. But this is not an isolated case in Korea. Other sections of Korea have rapidly growing churches.

In the past the church grew in the country areas, but now the people are moving to the cities. In their uprooted situations they are responsive to the gospel of Christ, however. A recent survey showed the Korean churches are growing fastest in the larger cities and industrial areas, while the churches in the farming areas showed slow growth. In the capital city of Seoul churches are expanding their facilities rapidly, while churches in the farming areas around Seoul are almost static.

In the urban centers many Korean people seem to be turning to the fellowship of the church to relieve the discouragement and loneliness of their uprooted lives. One typical man had attended church when he was young, but dropped out. Later in life, when he moved away from his ancestral home to a mining town, he turned to the church again because of the warm welcome he received from the pastor and members. He was so overjoyed with his new life in Christ that he soon became an effective witness and led several others to Christ. His experience is typical of many in the church of Korea today.

More industrial evangelism is needed, but not the kind of evangelism that repeats the mistake of a century ago. At that time it was assumed that non-Christians first had to be elevated socially and educationally before they could receive the gospel. That cart-before-the-horse approach failed to produce Christians or even a better civilization. What is proving more effective is the kind of industrial evangelism in which Mr. Pak and Pastor Chung are engaged.

Wherever the church is growing in Korea today, one can find committed laymen witnessing in their daily lives to the validity of the Word which they are receiving in Bible-centered preaching, for which the Korean church has been famous. A layman like Mr. Pak, in his position of authority, shows by his life that he serves a higher authority. When he teams up with a minister like Pastor Chung, who teaches his congregation the Word of God, it produces an unbeatable combination for effective evangelism, wherever it is put to work.

Dr. Han Kyung Chik, Korea's Quiet Dynamo

"...a gentle, thoroughly humble man—but one whose leadership in the church is felt throughout Asia."





Young Nak Presbyterian Church
in Seoul, Korea.

by Larry Ward

In Berlin's strikingly contemporary *Kongresshalle*, in late 1966, some 1300 persons from all around the world had gathered for the historic Congress on World Evangelism.

A deep silence had settled over the auditorium. It would be inadequate as well as trite to say simply that all eyes were focused on the platform, that all attention was concentrated on the slightly built man who stood there at the speaker's rostrum.

This was something infinitely deeper. This was somehow more than just a speaker and an audience. One sensed a united, throbbing concentration, a deep and vibrant rapport between this man and his hearers.

Gripping intensity of the little Korean

His voice was hardly more than a whisper, but it carried a gripping intensity. His body seemed frail, yet he exuded an immense energy.

The next morning a young African church leader summed it up. What he expressed I have heard echoed again and again, all over the world, by those who attended the Congress. "I think," he said, "that if Dr. Han had given some sort of evangelistic invitation at the close of his message last night, or if he had called for some demonstration of renewed Christian commitment, every one of us would have responded."

"Dr. Han"—the Rev. Dr. Han Kyung Chik of Seoul, Korea, minister of Young Nak Presbyterian Church.

If I were instructing in pastoral ministries in a theological seminary, I think that as a practical exercise I would assign my students to study this remarkable man and his equally remarkable church.

What absorbing, helpful research this would be.

In terms of church growth, here is

the example of how in 20 years a tiny handful of believers—refugees from North Korea—has grown into a regular congregation of more than 7000.

As an illustration of full-orbed Christian ministry, here is a church which has not only proclaimed the love of Christ from its pulpit, but has demonstrated it through the establishment of schools, orphanages, widows' homes, relief and food distribution.

Here too is a picture of vigorous evangelism—a church which does not confine itself to opening its doors in welcome, but which carries the gospel to the people through radio ministry, industrial evangelism and church planting.

In a country still regarded by the rest of the Christian world as a mission field, here is a church which has sent its own foreign missionaries to other lands.

And here is the pastor himself, a gentle, thoroughly humble man—but one whose leadership in the church is felt throughout Asia, and whose ministry has reached around the world.

If it is true that an organization is the lengthened shadow of a man, then no doubt Young Nak Church—with its evangelistic fervor, its social concern, its missionary vision—has formed its outreach in the pattern of the man who has been its only pastor throughout its history.

Han Kyung Chik (Han is the family name, which in Korean style is written first) was born in North Korea December 29, 1902. In his village of Cha Chak a Presbyterian missionary—Samuel

Moffett—had established a parish school. Although young Han's father was a liberal follower of Confucius, for some reason he decided to send his son to this Christian school. Here the boy was greatly impressed by the Bible and its message, and at the age of 14—through the ministry and example of a Korean evangelist—he became a Christian.

Twice a year a young missionary, the Rev. William Newton Blair, came to the village to visit the school and church in Cha Chak. As Dr. Blair conducted catechism and administered communion, he saw young Han Kyung Chik and somehow sensed his potential. Between the two developed a warm and lifetime friendship, and this perhaps has contributed to the warm associations Dr. Han has always enjoyed with the foreign missionaries.

The beginnings of an ardent patriot

Following elementary school studies, Han Kyung Chik in 1915 entered O-San Academy in Chung Joo. Founded by a devout Korean Presbyterian elder, O-San added to its Christian teaching a strong nationalistic emphasis. Just before this, Korea had lost its independence and had become a Japanese colony, and it was no doubt here that young Han developed attitudes which caused him, although he is balanced in his political views, to become an ardent patriot.

In 1921 he entered Soong Sil (Union Christian) College in Pyeng Yang. During his four years here he served as secretary to Dr. Blair and—since the missionary's office was in his home—became virtually a member of the Blair family. But his close and affectionate associations with the missionaries did not compromise young Han's independence. When one of the missionary professors made what the students re-

Larry Ward, journalist and executive vice-president of World Vision, is well-acquainted with Dr. Han and his church and is a frequent visitor to the Orient as director of World Vision's overseas activities.

Dr. Han CONTINUED

garded as excessive demands in outside reading, it was Han Kyung Chik — so gentle in personality and so warm a friend to the missionaries—who served as spokesman for the protesting students. Those who know Han Kyung Chik have seen this combination through the years — a deep humility of spirit coupled with the great courage of his convictions.

Between his sophomore and junior years at Soong Sil College, Han accompanied the Blair family on a summer vacation to Sorai Beach on the Yellow Sea. Until this time he had been uncertain in his plans for a career. But as he walked along the beach one day, he suddenly felt that God was speaking to him. The young student stopped, fell to his knees, prayed for what must have been hours. When he finally arose, he knew what he had to do. God had called him to the ministry, and Han Kyung Chik had gladly responded with the dedication of his life.

Few Koreans were permitted to travel abroad in those days, but — following Dr. Han's graduation from Soong Sil in 1925—Dr. Blair (a native Kansan) arranged for him to enter Emporia College in Kansas. Here he secured his B.A. in 1926, and then enrolled in Princeton Seminary.

Graduation is followed by crisis

Graduation from Princeton in 1929 was quickly followed by a crisis in the life of Han Kyung Chik. Anxious to make the most of his academic opportunity in the United States, he had driven himself hard in his studies — and then collapsed with tuberculosis. For two years he was hospitalized in Albuquerque, New Mexico. But perhaps this too was part of God's prepa-

ration for life service, part of his "studies" in America; for through the years since, his ministry has been marked by a compassionate concern for the sick and needy.

In 1931 Han returned to Korea. He taught for one year in a Christian high school, then moved to Sinuiju on Korea's northwest frontier, just across the Yalu River from Manchuria, where he pastored a Presbyterian church.

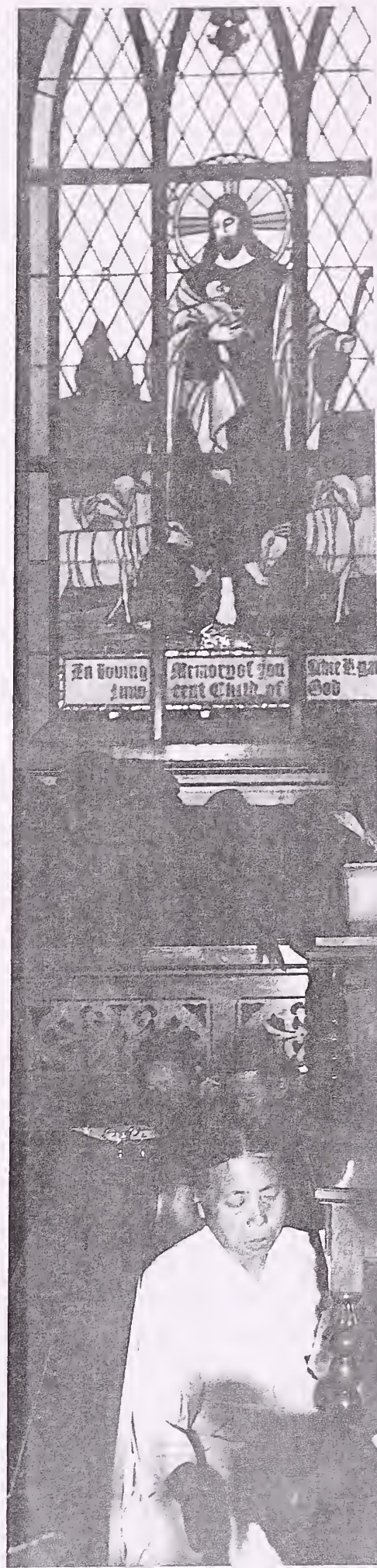
By 1935, his congregation had grown to some 1500 persons. In that year, relying on their own financial resources, they began construction of a large church building. Within three years they had paid for it.

Han served this same church until 1941, when—with the outbreak of war in the Pacific—he was imprisoned by the Japanese who regarded him as pro-American. Within a few weeks he was released, but was forbidden to preach. This must have been a blow and trial to a man called to preach, but once again the superintending grace and will of God were evident. Throughout the war Han was permitted to work in an orphanage and old people's home, and no doubt he developed in these days a practical concern for the "fatherless and widows" which today is reflected in the vigorous social welfare program carried on by Young Nak Church.

The Japanese surrender brought a new kind of problem. His area was Russian-dominated, and political pressures mounted against the American-educated minister until there was only one course open to him. He fled to the south, quietly crossing the 38th parallel at night.

Refugees form nucleus of Young Nak

With him went 27 young people as refugees—and these were to become the nucleus of Young Nak Church.



*Sunday morning at Young Nak,
largest church in Korea.*

The little band settled in an abandoned Shinto temple in Seoul. As the months went by, and other North Korean Christians fled to the south, the tiny congregation began to swell.

From its beginning Young Nak was marked by a concern reaching out to every facet of need. Its pastor was always an evangelist as well as a pastor, and the message of salvation was faithfully proclaimed. But as part of its total evangel Young Nak held out a hand of love to those with physical and material needs. Its members established an orphanage, then a school, then small industries to assist those refugees who had the will to work but no employment opportunity.

And in this pattern grew Young Nak Presbyterian Church until today it is one of the largest Presbyterian congregations in the world—and one of the most unusual churches to be found anywhere, in terms of its total outreach.

Three Sunday morning services find the beautiful Gothic-style stone church in Seoul packed to its 2000-plus capacity, with closed circuit TV carrying the message to the overflow in an auxiliary auditorium.

Throughout Korea serve 42 evangelists from Young Nak Church, and part of the fruit of their labor for Christ is seen in some 60 other churches which have been established and are now self-supporting.

A radio ministry, "Hour of Hope," carries Dr. Han's ministry to additional thousands all over the country. And the message of spiritual hope is augmented by the practical demonstration of Christian love in Po Rin Won Orphanage and Tabitha Widows' Home.

Throughout the week the Young Nak complex buzzes with the activity of hundreds of students in its elemen-

Continued on page 42



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Dr. Han *Continued from page 19*

tary, middle and high school classes. Workers in hospital ministry and in industrial evangelism further extend the church's ministry.

And at the heart of all this: the faithful ministry, gentle spirit, dedicated heart of Dr. Han Kyung Chik.

Secret of Young Nak

What is the secret of it all? Dr. Han is a man of unquestioned leadership ability and preaching gift. He has served as moderator of the Presbytery of Seoul and of Korea's General Assembly, has ministered around the globe in World Vision Pastors' Conferences, has been invited by Dr. Billy Graham to

participate in great crusades. He is on the board of two colleges and two high schools. Emporia College in 1948 conferred upon this distinguished alumnus the honorary degree of Doctor of Divinity.

But those who know him best feel the answer lies deeper, goes beyond Dr. Han's obvious administrative leadership and speaking skill.

Just three weeks ago, as these words are written, I sat in conference with Dr. Han, as I have many times before.

He entered the room, greeted me, and then—before our conference could begin—quietly sat for several minutes, his head bowed in prayer.

And as I prayed with him, and thanked God for him, I felt that there was the "secret." That young man who knelt in the sand by the Yellow Sea to give his life to God still looks to Him for moment-by-moment guidance.

Long years ago Han Kyung Chik put his ministry in the hands of God. And there he keeps it.

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